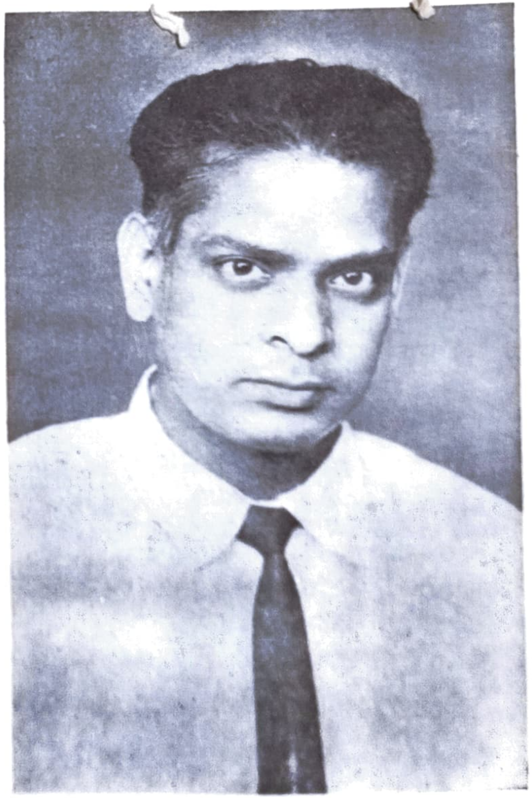
Om

Sri Vishnubhotla Suryanarayana & Sundara Lakshmi

The Poets of Guntur District

Author
Sri Vishnubhotla Suryanarayana

This book is dedicated, out of Love and affection
To My Son



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PREFACE

When I was studying in the College classes I happened to accompany my brother-in-law late Vallabhajosyula Hanumant Rao Garu on a tour, to some of the more important towns and villages of the Palnad Taluq including Macherla, Etipothala, Gurajala, Tummerkota, Karempudi, Dachepalli and Piduguralla and then dotted down some notes of the places and also took some photos of the water falls. Then, for the first time, the writing of a short history of the places visited by me dawned upon my mind.

2. In 1915, I actually wrote a short description of the waterfalls of Ethipothala and the same was published in the Yugadi Sanchika, of Andhra Patrika, for 1915 This article attracted the attention of some of my friends. This attraction encouraged me and the idea of writing a history of Guntur District, took a deep root in my mind.

3. Then, the geography of the Districts, its Taluks and villages was the subject of study for students in the lower classes and books were published. I gathered a number of such books. Luckily for me I could purchase, second hand books of District Manuals for Kistna and Nellore in the Moore Market, at Madras. Late Malladi Somayajulu Garu presented me with a copy of his book on Guntur. With the help of these books and articles writte

by scholars, from time to time, in the local journals. days I gave a shape to the book, I wanted to write 1947. Sri Jamili Nammalwar Garu, a scholar by himself was kind enough to publish portions of my book, in his, newly started weekly, the Guntur Patrika from 23-10-47, for which I am always deeply gratefull to him.

4. In 1949, Vavilla Venkateswara Sastri Garu of Vavilla Press pursuaded me to write the life of Krishna Deva Raya and my book was published, by him, in 1951, with full copyright. As a consideration for this, he agreed to publish my history of Guntur District, but unfortunately, when my book was ready for publication, he had already passed away and I could not persuade his successors in business to act up to his promise.

5. By residing at Madras in 1956, 1959 and 1961, I could secure a lot of material relating to Guntur from Mackenjie's Local Records, Robert Sewell's Antiquarian remains and from several other books in the Manuscript and other Libraries. With the help of the above and other material, I could complete the history of Guntur, in nine parts.

Parts 1 & 2 deal with the general history.

Part 3 deals with the History of Guntur town alone.

Parts 4, 5 & 6 deal with the Social, religious, politica and Revnue History of Guntur District.

Part 7 deals with the History of fine Arts and Cinemal

Part 8 deals with poets and literature and.

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THE POETS OF GUNTUR DISTRICT

LANGUAGE OF THE COUNTRY

1. The language, now spoken, in this part of the country is known as the Andhra, the Telugu or the Tenugu language. The words Andhra, Telugu and Tenugh are now used as synonyms. But, till now, no satisfactory inter-relation between these words or the languages which they are intended to indicate, has been offered by scholars. But, four or five centuries, prior to the Christian era, two western travellers, Ptolemy and Pliny travelled over our country and made references to "Trilingum" "Trikalingum" and "Moodogalingum" and also gave their location.

2. Mr. C. P. Brown in an introduction to his Telugu Grammar, notices that Pto'emy mentions 'Triglyphon vel Trilingum" region but places it beyond the "Ganges" and that Pliny referring to the same region under the name of "Moodogalingum" made it an island in "the Ganges"

> "Insulae in Gangae est magna amplituddinis gentem Continence unam Moodogalingum nomine"

He accounts for the apparent inaccuracies as to situation, by pointing out that the Godavary as well as the Ganges proper are known by the name of Ganga. Poet Nannayya called it "Dakshina Ganga".

3. Mr. C. P. Brown, further states that the adjective "Trilinga" is derived from "Trilingum" by a general grammatical rule. Trilinga has become Telinga. Native grammarians derived Telugu and Tenugu from Telinga.

4. The Andhra kings crossed the Vindhya mountains from Aryavarta where they had originally resided. After

crossing the Vindhyas, the Andhras came over to this Country and established their rule. These Andhra kings were the Satavahana rulers. These Satavahanas might have established their first capital, either at Srikakulam on the banks of the river Krishna or at Prathishtanapura in Telingana. From here, the Satavahanas were said to have ruled Magadha, in the North and the Maharashtra country, in the west. They became very celebrated rulers for a time. But, even by the time of Asoka their power declined temporarily. But later, they again became, very highly powerful and established their kingdom in this part of the country and ruled it with their headquarters at Dharanikota and Amaravati by about the beginning of the Christian era. Their power, their greatness, their civilisation and their strength spread widely, about the whole country, here and elsewhere. All this has now come to our knowledge through the archeological remains that are now excavated and the inscriptions that have been found in the excavated areas, during a period of a centary prior from now.

5. But it is very unfortunate that no traces of their literature or their literary works have come to our knowledge. So long as the Satavahanas, the Ikshvakus and the Pallavas, who have been described as Andhras, ruled this part of the country, their state languages were either the Prakrit or the Sanskrit languages and nothing is known till now about the, then, regional language of this country Probably, the language of the country was then theTelugu or the Tenugu which was referred to by Pliny or Ptolemy but no traces of that language, or of any other regional language have been found. By the time the Satavahanas ruled the country, references to Nagas, living to the north of this District and the Yaksha King Kuberaka, ruling at

Bhattiprolu in this district have been made but it is unfortunate, we have no knowledge of the language they spoke.

6. All the inscriptions of those days were found to be in the Prakrita Bhasha and written in Brahmi or Asoka Script Of the works of those times,now known to us Saptassati by King Hala, Brihat Kadha, wrtten by Gunadhya, Katantra Vyakaranamu, written bs Sarva Sarma and the works of Nagarjuna, the great Buddhistic preacher and doctor were all written either in the Paisachi or the Prakrit language. The regional language had no respect as compared with the State Language. We are not aware and there is no knowing if Telugu was the, then, regional language.

7. During the period of the Pallava rule, Sanskrit was the State language and it had become more prominent than prakrit. There are some indications that the regional language had some respect,during that period.Some incriptions in the telugu language were found during the next dynasty of rulers, the Cholas. Sri T. V. Narayana a Doctor in telugu learning discovered Telugu poetry in an inscription of Renati Cholas of the date 575 A.D.Another inscription of an earlier date contained the three letters "NAGABU" in Sanskrit script and this word contains a telugu letter ending in a word. (ఌ) which is only the telugu (ము) Mu. Another inscription of date 234 A. D. found in Mydavolu village of Narasaraopet taluq contains a rendering which looks more like telugu. But this was not written in telugu script.

8. The inscription during the period of the Renati Cholas, referred to above, is the first telugu inscription so

far found. "Yuddha Mallu" inscription found at Bezwada, Pandu inscription of Chebrolu, Pandu Ranga inscription Addanki and such others have also been found to contain telugu poems. From these, it can be said that there must have been some literature, prose and poetry in telugu language prior to Nannayya's Maha Bharatamu. But no books have so far been traced.

9. Nannayyas' Maha Bharatamu is the earliest book, so far found in the Andhra literature. Some pandits are of opinion that "Kumara Sambhavam" of Nannechoda was earlier than Maha Bharatamu but this has not been accepted by several others and may be treated as incorrect for the present. It may therefore be taken as established that the poems found in the inscripetion and literature in Sanskrit and Paisachi or Prakrit were prior to Nannayyas Maha Bharatamu.

Munu Marga kavita lokam
Buna velayaga Desa Kavita Buttinchi Tenun-
gu Nilipi Randrha Vishayamuna
Jana Satyasrayuni Dotti Chalukya Nrupul.

మునుమార్గ కవితలోకంబున వెలయగదేశకవిత బుట్టించి తెనుం
గు నిలిపిరంధ్ర విషయమున జననత్యాశ్రయుని దొట్టి
చాళుక్యనృపుల్ ॥

Formerly there was Marga Kavita and later Satyasraya and other kings of Chalukya dynasty introduced telugu Marga Kavita is Sanskrit literature. The language spoken in a particular country is Desa Bhasha.

11. Befoie closing the topic of the literature of this period, I would like to draw your attention to one fact which has come to my knowledge from a lawyer practising at Colombo. It would appear that about two thousand years ago, a resident of Nemalipuri, in Sattenapalli Taluk migrated to Ceylon and there wrote a commentary known as "Manoratapura" to "Anguthara Nikaya" which is part of a Buddhistic Sacred Book, 'Tripitika" and became very famous. He mentioned his name as "Buddha Ghosha" and his village as "Moranda Kethaka". Moranda is an egg of a peacock and Ketaka is a village. There fore it means Nemalipuri. From this, it has to be understood that the author was a resident of Nemalipuri. If this is correct, the residents of this District may be proud of him.

12. One other fact may aloso be mentioned here. Grammarian Caldwell and other western scholars, after him, have been of opinion that Telugu is a Dravidian language, like Tamil. Most of the present day research scholars of several universities follow the opinion of Dr. Caldwell. Dr. Caldwell himself admitted he had not much scholarship in Telugu and did not know Prakrit, at all. Our Telugu pandits from the time of Nannayya who was himself a great Grammarian and Appa Kavi and other orthodox pandits have been of the opinion that Sanskrit is the mother of Telugu and that it derived from Sanskrit. There is no doubt that Telugu is very much influenced by Sanskrit and Prakrit, as it came into contact with rulers whose language was either Sanskrit or Prakrit about two thousand five hundred years ago The sweetness in the telugu language is chiefly due to its contact with Prakrit where hard consonants do not exist at all. It is also called the Italian of the East as all words in Telugu end in a vowel; for example Tala, Puri, Puramu, and not Tal, Pur' and Puram. It is the end that makes it sweet.

13. Raja Raja Narendra was the last Chalukya king who ruled in Rajamundry. It was during his time that Nannayya wrote three Parvams in Maha Bhratamu. That was the first Telugu work. Aftea Raja Raja, his son Kulothunga Chola Deva occupied the Chola Desa as a Chola choda and made Kanchi his capital and from there, he ruled this part of the country. During this period, our district was divided amongst a number of rulers who established a number of individual states. One such ruler, ruled with Konidena as his capital; another ruled at Chandole, another at Amaravati and so on. After wards, once again, this district came under the Kakatiyas.

POETS: 1. DESATI PANDU

During this period, there is some evidence of literary awakening in this part of the country. In "Bhimayya Pandu" inscription of Chebrole dated 1145 A D. one Desati Pandu of that family was referred to as a poet who learnt to write poetry, to diminish the influence of "Desi methods" "దేశిమార్గములు మట్టువడం కవిత్వము చెప్ప నేర్చె." But we do not know, what poetic works he had produced.

2. Ananta Pandit

15. In another inscription of date 1151 A. D. in Bhava Narayana Swami temple at Bapatla we find that one Ananta Pandit made a gift of a light to the God. This Ananta Pandit wrote a commentary on Narayaneeyamu. Two Ananta Pandits are known to Sanskrit Literature, one who wrote Bharata Champu and another who wrote a book called "Vyangyardha Kaumudi" on Alankara Sastra. Whether the Pandit referred to in the Bapatla inscription is one of either of the two or if he is a third pandit, it is not clear.

16. (3) Vavilala Machana. A western schlor by name Burgess referred to one Vavilala Machana who was responsible for various methods useful in preparing the calculations of Panchangams or Alamanacs and praised his abilities in the art very greatly. This pandit is said to belong to this district.

Pandits and learned men:- 6th to 12 Centuries

17. From some of the inscriptions and copper plates found during the period between the 6 th and 10 th centuries, the following names of learned persons and pandits are found, and the names of the pandits and their learning is noted below.

1. Gola Sarman, a Dvivedi and a scholar of six Vedangas was granted with a portion of Omgedu in Karma Rashtra.

2. The rest of Omgedu was granted to Deva Varman of the village of Kondura. The gift in both cases was by Maharaja Vijaya Skanda Varman.

3. Koti Sarman a pandit in 3 vedas (Trivedi) was gifted with 800 bigas of land in Tatikonda and also the village of Antikura by Atti Varman.

4. Manda Sarman a brahmin resident of Vanapparru and a scholar of 4 Vedas, 8 Vedangas, was gifted with Moparru in Caerupalli Vishaya by Jayasimha.

5. Sarvalokasraya Maharaja Mangi Yuvaraja wss said to have made a gift of lands in Karma Rashtra to Brahimin students of Vedas who performed six karmas and five yagnas but names are not mentioned. An important information available from this Chandalur inseription is that Naiyogikas and the Vallabhas of Chandalur were the

addressees of the grant. Thus we learn that Naiyogikas and Vallabhas are employees in the state.

6. Kundi Dona Sarma of Kranja was given some land in Nuthalaparru by the same Mangi Yuvaraj.

7. Bezawada grant of Ammaraja II refers to the existence of a number of Saivite teachers of Kalamukha school at Amareswara.

8. Vishnu Sarman of Geranda, a scholar of Vedas Vedangas and skilled in Arts and Agamas was gifted with land in Village Nammur in Gundla Kanderu Vadi Vishaya

9. Mayura Sarman, Minister of Duggraju who was Raja Vishayadhyaksha of KarmaRashtra was given lands in the Villages of Ammanganur and Andeki.

10. 1134 A.D. Kakatiya Ganapati made a gift of the Villages of China Makkena and another, to one Ambatipudi Peda Ramappa Somayajulu.

11. 1134 A. D. The same king granted Motupalli to Malladi Somanadha Somayajulu.

12. 1140-96. Between these two dates, Mukkanti alias Pratapa Rudra granted Pidaparru to a Scholar "Somanadharya".

13. 12th century. Ganapati Raju granted the village of Dandamudi to another scholar Mandava Sri Ramulu Muni for his learning.

19. Poet Tikkana and his famly.

All the poets referred to above in paras 14 to 16, no doubt belonged to Guntur District but they were all Sanskrit poets except Desati pandu. A great and eminent poet of that period in the Andhra Literature belongs not only to this district but to this town and he is Tikkana

Somyaji. Poet Tikkana wrote of his grandfather, Mantri Bhaskara in "Nirvachanothara Ramayanamu" thus "సార కవితాభిరాము గుంటూరు విభుని మత్పితామహుని దలచి". This Mantri Bhaskara is said to be a versatile poet and also a "lord" of Guntur. So he belongs to the poets of Guntur. Some suspected this Bhaskara might be the author of Ramayana but it has been definitely said, he is not. It was another Hulakki Bhaskara that wrote Ramayana. But it is not known what works this Bhaskara had written.

20. (5) Kommana. Mantri Bhaskara's son Kommana is the father of Tikkana. He is also said to be 'lord' of Guntur. Tikkana's parents belonged to Gnntur. Hence poet Tikkana, also, must have been a resident of Guntur and there can be nothing extraordinary about it.

21. (6) Tikkana Somayaji. Tikkana is an outstanding poet in our literature. Every one in this country is aware of the greatness of poet Tikkana and knows about the excellent quality of his poetry and I feel it is unnecessary for me to write about him, in detail, here. It is not an exaggeration if I say that a poet of his capacity or poetry which is so masterly as his, is not born, till to day. He stands eminently in the highest place in literature and he is known all over as the "Kavi Samrat." He completed to a greatextent, the great book Maha Bharatam which Nannayya Bhat had begun. He belongs to a "Vibhu" family in Guntur and his family is full of great poets.

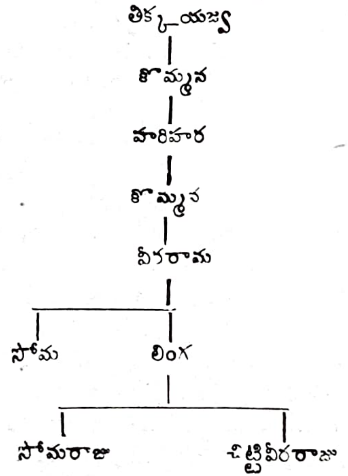
22. (7) Kommana. Madiki Singana, son of the granddaughter of Tikkana's son, referred to Kommana as "Gunturu Vibhudu" in his "Vasishta Ramayana". Hence Tikkana's family clearly belongs to Guntur. So, merely because he migrated to Nellore and became the state poet of "Manuma Siddhi" he cannot lose

his nativity of Guntur. Even till today, people talk of a tradition that Tikkana's family resided to the west of Agastheswara Swami Temple. It is but proper that the Andhra Government have a research made and raise memorial, to Tikkana in Old Guntur.

The following anonymous verse giving details of Tikkana's family, supplied by one Sarabharaju of the family, to the late Malladi Somayajulu Garu, a telugu pandit, is herewith appended:-

భారతపర్వము ల్పదిహేనువరుసగాఁ। దెనిగించె గుంటూరు తిక్కయజ్వ।
యామహాత్ముని పుత్రుడా కొమ్మనఘనుడు। కల్పించెఁ పాటూరికర్ణికంబు
నా కొమ్మనకుఁ గల్గె హరిహరామాత్యుఁడు। నెమ్మినతనికి కొమ్మ ఘనుడు।
రహి వీర నతనికి రామఁతిప్పన। యా రామనకు సోమయాహ్వయుండు।

ఆ ఘనునకు వీరరామాత్యుండతనికి
సోమలింగమంత్రి యామహాత్ము
నకును సోమరాజు నాముడుఁ చిటివీర
ఘనుండనంగ సుతులు గలిగి రంద్రు ॥



23. (8) Ketana is a poet of the 13th century. He has written a poetical version of Bana Bhatta's prose work of Sanskrit Kadambari. Ketana is, otherwise, known as Ketana Mantri He belongs to the same family of Tikkanna. This family is said to be "Kottaru" family. He is said to be one of the four sons of Mantri Bhaskara and is the eldest of them all. Thus he would be the paternal uncle of Tikkana. He is also called Ketana Pragada. In addition to Kadambari, he is reputed to have written Kuvala yaswa Charitra. This book is now not available but some verses from this work are quoted in Rangaradchandam.

24. (9) Baddena. To the same period belongs Baddena, a poet-king. He is "Mahamandaleswara Badde Chola Narendra" He was a Samanta Raju, ruling in Shatsahasra Nadu, to the south of the river Krishna. He was ruling in the later part of the 13th century and was a colleague of Rudrama Devi. He is the author of "Sumati Satakamn" and "Niti Sastra Muktavali", dealing with morals. He wrote about himself thus in the first verse,

శ్రీవిభుఁడ గర్వితారి। క్ష్మావరదళనోపలబ్ధ జయలక్ష్మీసం।
భావితుఁడ సుమతిశతకము। గావించిన ప్రౌఢగా వ్యకమలాసుడన్॥

25. Thulluru Sivadevayya (10) He was a minister and also a poet. He was honoured by the king of Warangal by grant of nine agraharams, one of which was Thullur. He was a contemporary of Tikkana. He was the author of two books, 1. Purushardha Saramu, and 2. Sivadeva Satakamu.

26. Goparaju Rama Pradhani (11) This Rama Pradhani was otherwise known as Ramanna. He was the Chief Minister of Ganapati Deva Maharaj. This emperor Ganapati Deva had his capital at Dharanikota. He conquered Dhanadapuram, capital of Velanadu Rajyam. Pre-

sent Chebrole was otherwise known, then, as Dhanadapuram. There is some controversy about the date of his rule. But it may fairly be taken as the beginning of the 13th century. Hence Rama Pradhani may be said to belong to the first half of the 13th century. In the Kondaviti Dandakavile, we find reference to Ganapati Deva and Rama Pradhani. The Maharaja had several ministers and, of them, Rama Pradhani was the chief.

తేషాం శ్రేష్ఠతమామాత్యో। యాజ్ఞవల్క్యకులోత్తమోద్విజః
గోపరాజాన్వయోత్పన్నో రామాఖ్యోగణకాగ్రణీః॥

The Rama Pradhani is reputed to be the person who appointed Niyogis as Karnams of most of the villages in the Andhra country

27. Origin of Karnams. While returning from a religious trip to Tirupati, the Maharaja and the Chief Minister camped at Madala Ramanna had to perform a religious ceremony- He invited brahmins from a near village who promised to attend the Shraddha ceremony in time. But the brahmins were kept, in stocks, by the Kamsali (Viswakarma) Karnam, to prevent them from attending the function. Ramanna came to know of it got them released and performed the shraddham, though late. The next day happened to be an eclipse day and the king wanted to bathe in the Krishna River and went there, for that purpose. It was arranged by Rama Pradhani that no brahmin should be present at the river. When the king went to bathe in the river, no one, except the Pradhani and the king, was present. The king required a brahmin to receive a gift at the time of the bath. As no brahmin was present and as the Minister, though a brahmin, was not a purohit, the king, after some discussion, was forced to give the gift to Rama Pradhani who laid

down his own conditions, the chief of which was a temporary gift of his royal seal, for some hours. As it was' too late, in the day, the king, reluctantly, agreed to make the gift. With the help of the royal seal, the minster dismissed the Kamasali and other caste karnams and appointed, to most villages, niyogi brahmins as Karnams, and the Pradhani was widely known as "Karnikoddharakudu" He thus appointed niyogis for 225 villages in Vinukonda Sima, 580 villages in Kondavidu Sima and 600 other villages in Guntur thus totalling to 1405 villages in Guntur mandalam. Two members of his own family were appointed as karnams of Kolakalur in Tenali Taluk and Tangellamudi, his own native village. He is also reputed to be a poet but no works of his are known.

28. Sarabharaju (12). Sarabharaju belongs to the same family of Sivadevayya, mentioned above. He is also a poet and wrote "Sarabha Rajiyam."

29. Paripurna Siva Maha Muni (13). Siva Maha Muni is the son of Sarabha Raju. He is also a poet and resided at Sattenapalle.

30. Nanduri Gundana Mantri (14). Gundana Mantri is both a minister and also a poet. Manchana, author of Keyura Bahu Charitra, dedicated his work to the poet Minister Gundana.

31. Badabanala Bhat (15). This Bhat is another poet of this period. Writing of him, it is said:

"చెఱువు నీళ్లింకింగ దిట్టు బడబాగ్ని కవి."

He is famous for his abuses and curses. When he was performing an Arghyam in a tank, a ring from one of his fingers fell into the tank and, not being able to find it, he cursed the tank to get dry. The tank dried up in four hours

and he found his ring. He was a resident of Kondavidu. It is not known what books he had written.

32. Yerrapragada (16) Yerrapragada also belonged to this period, but he was not a resident of this district. He was a resident of Gudlur in the neighbouring district of Nellore. But we can treat him as a poet of our district as he dedicated his "Aranya Parvam" of Maha Bharatam to a king of Addanki which is a part of our district. He was a devotee of Siva and he was known as Sambhudas. As the assimilation of words in his verses was peculiar, he was known as "Sukti Vaichitri" (సూక్తివైచిత్రి) He, also, was the author of 'Ramayanam", "Harivamsam" "Ahobila Mahatmyam" and "Narasimha Puranum".

33. Yadhavakkula Nannamayya (17). This Nannamayya is a poet of this period and was resident of Satra Sala. He is the author of "Sarveswara Satakam". This book is referred to, in Appa Kaviyam.

34. I now proceed to mention some of the Pandits of 13 th 14 th and 15 centuries, who were recipients of villages as Agraharams.

35, (5) Chavali Bhaskara Panditudu. Bhaskara Panditudu was was gifted with the village of Ponnapalli as an Agraharm in 1293.

(6) Kolichelama Peddibhotlu was gifted with the village of Kolluru. Mallinadha Suri, the famous commentator, is the brother of this Peddibhotlu.

(7) 1330. The village of Variveru was gifted to Rupakula Brahmabhotla Somayajulu by Prolaya Vema Bhupala
శ్రీవేమ భూపాలక: బ్రహ్మభట్ల మహీసురాయ నగరం వేర్వేటి గ్రామాభిదాం ప్రదాత్ ॥

(8) 1340. The village of Manchala was gifted to Sishtla Vallbha Sishtlu Somayajulu.
శ్రీ వల్లభశిష్టు నామధేయద్విజాయ ప్రసిద్ధమాంచాళాఖ్యాం గ్రామం.

(9) 1343. The village of Mutlur in Guntur Taluk was granted to a brahmin who was a vedic Scholar by Anapota Vemaredi.

(10) 1362 The village of Gollalakoduru was granted to a brahmin Madhavapeddi Nageswara Somyajai who is a learned brahmin (బ్రాహ్మణ విద్వాంసుడు). and full of greatness due to Tapas (బహుళతపస్సంపన్నుడు). After this, the pandit entered the village to reside therein, and the village came to be known as Brahmna Koduru.

(11) 1364. The village of Kori Tadiparru was granted to Jammalamadaka Purushothama Somayajulu. He is a very learned man and he was asked to choose a village and he chose Tadiparru and hence it was called Kor. Tadiparru. A copper plate grant was made over to him. His family enjoyed it, till 1578. Then the agraharam was taken away from the members of the family and the right of karnikam was given to them. Kodandarama Sastri and Narayanappa, then, became the karnams.

12 1393. The village Paruchuru was granted to Channabhattu, Asthana Kavi of Vijianagaram by the ruler of Udayagiri and son of Devarayulu of Vizianagaram.

36. The period of one hundred years from 1324 when the Reddis ruled at Kondavidu, as their capital, was the brightest period for the poets of this district. The Reddi Kings developedliterature and encouraged poetry and poets They had in their state, officers called Vidyadhikaris look to after the developement of literary genius and learning.

There ware a number of poets, producing great poetical works and dedicating their works to the kings. The Reddi king Prolaya Vema Reddi began his rule in Addanki and later transferred his capital to Kondavidu. Six kings ruled the country from Kondavidu for a period of over hundred years and then came, the Karnataka rulers, from Vizianagaram.

37. During this period Bala Saraswathi, Trilochanachari and Srinadha were the Vidyadhikaris. These Vidyadhikaris were themselves very great poets and also looked after the learning in the country. The art of inscription writing and the methods of perserving these inscriptions were very much developed. Several gifts were made to persons and scholars for learning in various subjects and a list of such gifts of villages has been given above.

38. Yerrapragada, Hullakki Bhaskara, Srinadha. Vamanabhat Bana, Narisimha Bhat, Mamidi Singana Mantri Kamalanabha, Vema Reddi, Nadendla Gopayya, Vennelaganti poets, Ravipati Tippana and Vinukonda Vallabharayudu were some of the celebrated poets of that period that flourished and some of them were the court poets.

39 Hulkki Bhaskara (18). Hulakki Bhaskara wrote Aranya Kanda and a portion of Yuddha Kanda of Bhaskara Ramayanamu. This Aranya Kanda was dedicated to Sahini Mara. Son of Shini Mara, Kumara Rudra Deva (19) wrote the Ayodhya Kanda. The rest of the Bhaskara Ramayanamu was completed by (20) Mallikharjuna Bhat son of Hullakki Bhaskara, (21) Rudra Deva, a decciplo of of Hullakki Bhaskara and a friend of tbe above two poets. Poets like Anantamatya and others were of opinion that

Bhaskara's poetic talent equals that of the poetry of Maha Bharatamu.

40. Kamalanabha:— (22) Kamalanabha is the grand father of Srinadha. Writting of him, Srinadha said "కవిత కావ్యకళావిభు కమలనాభు,". It is also said of this poet "సరససాహిత్య సామ్రాజ్య చక్రవర్తి.". This poet is said to be the lord of a town "కాల్పట్టణం." on the sea coast in Pakanadu. This Kalpattanam is supposed to be Kothapattanam, in Ongole Taluk. But there is a good deal of controversy about it. Writing about this Kalpattanam, a French Critic Dr. Dubicil, writes, at Page 85 in his Ancient History of Dekkan, that there is a village Kalpatam in Bandar Taluk, whose boundaries are given thus :

South. Tankaturu which is present Talakaturu.

West. Nidugadu which is present Nidumolu.

North. Jakkenacheruvu which is present Jakkencherla

This may be Kalpattanamu. This poet Kamalanabha is the author of a book called "Padma Puranam" but the book is not available.

41. Ravipati Tippana (23) :- This poet Tippana belongs to this district. He is earlier than Vinukonda Vallabhamatyudu. He is otherwise, known as Tripurantaka. He is the author of a book called "Tripurantakodaharana". In former days people were in the habit of writing works known as "Udaharana". Appakavi made a reference to this poet and quoted from his work a poem popularily recited as "సరిబేసైరిపుడేలా" as an illustration of Anuswara Sambandha yati "అనుస్వారసంబంధయతి". His other works are "Madana Vijayam" "Chandra Taravali" and "Ambika Satakam, ("మదనవిజయం", "చంద్రతారావళి" and "అంబికా

లోకము.''). He also wrote in Sanskrit "Premabhiramam". The telugu rendering of this work is Kreedabhiramam by Vinukonda Vallabhamatyudu.

42. Vinukonda Vallabhamatyudu (24):- Vallabhamatya's father's name is said to be Tippana, and he is therefore supposed to be the son of Ravipati Tippanna but there does not seem to be any authority for this. He is the author of Kridabhiramamu. It is one of "Dasaraupakamulu." Two friends go out travelling in the country for sight seeing. What they saw during the travel was versified and illustrated. Some critics were of opinion that Srinadha wrote this book also but attributed it to Vallabhamatya. But there is not much authority for this suppoisition, either. He was in the employ of Harihara Rayulu as "Bandaradhyaksha." He was an expert in the art of reciting Rig Veda. He is said to be the first to write Dramas, in Telugu.

43. Poets of Venneleganti family. This family existed during the time of Raghava Reddi who ruled in Ravur in the time of Kondavidu Reddi kings, and also, for some time later. It is learnt that there were several poets in that family and it was, hence, written "కవిత పుట్టిల్లు వెన్నెలగంటి యిల్లు". But it is not known what books they had written. We find nine poets in the familv. (1.) Suryanarya I (2) Suryanarya II. (3.) Siddayya (4) Chandra Sekhara (5.) Vengayya (6.) Venkanna (7.) Gangayya (8.) Ramanna & (9.) Venkatachalam.

44. Suryanarya, I. (25). Surya naraya I or Suranna I was grandfather of Suranna II. Jakkana wrote that Suranna was a great vedic scholar, (వేదశాస్త్రసంపన్నుడు) and an elephant amongst poets who received several

agraharams, from Reddi Vema Bhupala. "వేమ నరపాలునిచేత మహాగ్రహారములొందిన్న కవీంద్ర కుంజరుడు." But it is not known what books were written by him. He lived somewhere about 1361.

45. Siddayya (26). Siddayya was the son of Janniya, brother of Suranna I. Poet Jakkana dedicated his "Vikramarka Charitra" to Siddayya who was a very learned man and a great poet. His father was a minister under "Devaraja" of Vijianagar.

46. Suranna (II). (27). Suranna is one of the three sons of Amarayya, brother of Siddayya (26). He is said to be స్థిరతర సత్కవిత్వ శుభ శీలుడు. Suranna Mantri was a great poet of estabalished fame. This Suranna translated Vishnu puranam into Telugu, brilliantly. (అరయ విష్ణుపురాణము ధీరత దెనిగించె నధిక తేజమొలర్పన్.) He was a poet, not only in Ravuri Basava Reddi's Court but also in the Court of Velagoti Timma Bhupala and enjoyed the prvileges of Chatra, (umbrella) Chamara, (fan) Andolika (Palanquin) ("ఛత్ర చామరాందోళికా మహాగౌరవముల్.") Bassva Reddi was then, the king of Ravur This Ravur. is said to be located in Guntur mandala by some and in Nellore District, by some others. But Veresalingam Garu located it in Guntur District. This Reddi belongs th the old Desati Reddi familiy. Vishnu Puranam is a historical work and was written about the greatness of Vishnu. He belongs to the 14th century.

47. (28.) Chandrasekhara was the son of Suranna. He went in adoption to a family, in Giddalur.

48. (29.) Venkayya. He received (kingly) royal reception from his king Yejella Sarvabhouma and this poet was

also, his minister. 'యేజెళ్ళ సర్వఘునునిమంత్రిత్వమైయొప్పె రాజ సన్మానముల్.)

49 (30) Venkatachalam, Venkatachalam is the son of Vennalaganti Jagganna Mantri. He belongs to the I5th century He wrote a poem "Krishna Vilasam".

Vengayya, Gangayya and Ramanna of Vennelagant famlly are said to be poets but none of their works are available to us.

50 (31) Srinadha. The greatest and the most famous of the poets of this period is Srinadha. He was the emperor of poets. (కవి సార్వభౌముడు). He was a resident of Pakanadu. Whatever may be said about Kalpattanamu, we are in a stronger ground when we refer to his own verse noted below, given as an answer to a Karnata King that he belonged to Kondavidu.

"పరరాజ్య పరదుర్గ పరవైభవశ్రీల గొనకొని విడనాడు కొండవీడు
పరిఫంధి రాజన్యబలముల బంధించు కొమరుమించినజోదు కొండవీడు
ముగురు రాజులకును మోహంబు పుట్టించు గురుతైనయురిత్రాడు కొండవీడు
చటుల విక్రమకళాసాహసం బొనరించు కుటిలాత్ములకు గాదు కొండవీడు.

జవనఘోటక సామంతసరసవీర
భట నటానేక హాటకప్రకట గంధ
సింధు రారవ మోహనశీల దనరు
కూర్మి నమరావతికిజోడు కొండవీడు॥"

His grand father is Kamalanabha who was a resident of Kalpatnam. This has already been identified with Kothapatnam, in Ongole. His father is Marayya and mother Bhimamba. He was the author of Marutharat Charitra in his younger days. At a time when his moustaches were growing (sprouting up) he wrote Salivahana Sapta Sati.

Original Sapta Sati was in Pali language. He studied Pali language and wrote Sapta Sati in telugu. Before he became a full blown man, he wrote "Nigamardha Sara Sangrahamu" and "Panditaradhya Charitra". When he grew into a full blown man he became the author of "Naishadham" in Andhra language. This Naishadham was written in Sanskrit by Sri Harsha, in a grand and classical perfection of style. Even before he wrote Naishadham he is said to have written "Palnati Vira Charitra" in dwipada metre but he has not mentioned, so. Till then he has not entered service in the Kondaviti Kingdom.

51. In his younger days, Srinadha had a friend in Avichi Tippayya. This Tippayya welcomed his boy friend, Srinadha, who was a great poet, in Sanskrit and also in Andhra language and who had already produced the Naishadha Kavyam. He requested Srinadha to write a Kavyam relating to God Siva (శివప్రబంధము), and dedicate the same to him. Then Srinadha wrote "Hara Vilasam," in seven cantos and dedicated it to him. A few years later, Komati Vema Bhupala became king of Kondavidu and his minister, Mamidi Singanna was another close friend of Srinadha. By the Grace of God and the efforts of Avichi Tippayya and Mamidi Singanna, Srinadha had entrance into the King's Court. Soon after, Srinadha became the Vidyadhikari of Kondavidu. Vidyadhikari was then an official, being the head of Education Department. He held the post, during the last days of the Reddi Rule. During this period he wrote "Sri Saila Mahatmyamu" After the decline of the Kondavidu empire he went to Sri sailam and there dedicated his book to the Minister. Mamidi Singanna.

52. Then he made several attempts to enter the Court of Vijianagar empire At that time he wrote another book, called Vallabhabhyudayam and dedicated the same to Vinukonda Vallabhamatya. Then, he made several attempts but could not get entrance into the King's Asthanam. In utter disappointment, he wailed out "Oh Kannada Rajya Laksmi! have you no compassion for me, I am Srinadha!" In the end, he attained his desire. He was welcomed and very much respected and the emperor showered bounties in gold, on him. He challanged the State poet there and defeated him and thereby obtained the title of "Sarvabhowma' amongst poets.

53. Then he left Vijianagaram and reached Kanchipuram, where the telugu Rayudu was the ru'er. He was welcomed by the ruler and was much respected by him. From there, he proceeded to the Court of Sarvagna Singanna. He was received there with great warmth and he received rich presents from him. From there, he again entered our district, on his way, crossed the river Krishna and also the river Godavari and proceeded to the conntry of Antarvedi and dedicated his new book called "Dhananjaya Vijiayamu" to the Prince of Antarvedi Finally he wanted to go to the Reddi King's Court at Rajahmundry. But he hesitated, very much, as he felt he may not be welcomed by the Reddi King, due to his misunderstandings with the Reddi rulers of Kondavidu. Firstf all, he dedicated another book of his, "Bhimeswara. Puranamu" to Bendapudi Annaya Mantri, a minister and a resident of this district. This minister received him with great respect and through him, he entered the Court of King Virabhadra Reddi. When he was there, he wrote "Kasi Khandam" and dedicated the book to the king

Virabhadra Reddi. He was honoured by being recognised, as his State Poet. The above in short, is the literary history of this "Kavi Samrat". A poet Boddupalli Purushottama Kavi summed up Srinadha's genius in the columns of Andhra Patrika, thus and I reproduce the same here:

"సర్వజ్ఞ బిరుదాంకితుడైన పెదకోమటి వేమభూపాలుడికి అఖిల పురాణ విద్యాగమాలు వినుపించి ఆనందపరవశుణ్ణి కానిస్తూ వామనభట్టు బాణాది మహాకవుల్ని తన ప్రతిభావ్యుత్పత్తులచే ఆశ్చర్యచకితుణ్ణిచేస్తూ విద్యాధికారి పదవికే తానొక అలంకారమై బహుదేశ బుధులతో పరీక్షణ వేళ బహుముఖీనమైన తన వైదుష్యవైభవాలు ప్రకటిత మయ్యేటట్లు భాషిస్తూ అవచి తిప్పయ్యశెట్టి బహూకృత సుగంధ పదార్థ సంసేవనంచేత పరిసరాలంతటిని గుభాళింపచేస్తూ రాజాజ్ఞప్రకారం శాసనకృతులాశువులుగా పేర్కొంటూ అంతలో యేకాంతంగా ప్రశాంత మనస్తిమితిలో గాఢపాకమైన హర్షనైషదకావ్యాన్ని ఆంధ్రభాషలో కల్పిస్తూవుండే విశ్రాంతిలేని విశదకీర్తి స్ఫూర్తిసకల విద్యాసనాథుడు శ్రీనాథుడు."

Purushottama Kavi has summed up, brilliantly well and I reproduce it here with extreme thankfulness.

54. But what is most unfortunate is, that such a great poet should have ended his days, in most miserable poverty, without a house, to live in and should be sent to jail, without a copper pie in his hand This tragic end has only to be sympathised with and not, by any means, condemned. But some critics abused him saying he was a debauchee. Such criticism ought not to have been made and ought to be avoided even. if true. Further, none of his colleagues appear to have attributed such a weakness in him. It also appears that, in his last days he had a large family to be looked after, by him.

55. So far I hsve not made any reference to a book called "Vidhi Natakam" which passes of, as his produc tion. Many scholars do not agree that it was his production. There is not much to be said, either way. This book has a very great historical value, as portraying the socia life in the north western part of this district, Palnad. The style in which the book is written is also very good. The people in the country have a great attraction for it. It is, no doubt true, a littlc vulgar at some places. Probably vulgar subjects may require vulgar language.

56. (32) Vamana Bhat Bana. During the Kondavid period there was another poet Vamana Bhat Bana He was known as Gadya Kavi Sarva Bhoumudu. Probabl he was a very good prose writer. He wrote a book calle "Vema Bhupaliyam" in prose. He also wrote "Natabhyudayam" "Raghunadhabhyudayam" "Parvati Parinayam" and "Usha Parinayam". He is also reputed to have produced two dictionaries. 1. "Sabda Ratnakaram", and 2. "Sabda Chandrika". He was known as Sahitya Chudamani. He was honoured by being called "Bhatta Banudu" afetr he wrote Vema Bhupaliyam.

57. (33) Narasimha Bhat. Narasimha Bhat is a poet of this period. He wrote a Rupakam in five Acts called Kadambari.

58 So far I have noted down poets of Guntur, during the period, Reddi Kings ruled Kondavidu. Many of the rulers of Kondavidu and their ministers were themselves great poets and encouraged other poets and telugu literature. Ana Vema Reddy (34) was a great poet. He made several valuable gifts to poets.

As an illustration of his highly charitable temperament, the following story is narrated. One day a Niyogi poet belonging to the Aruvela Nadu came to his Court and addressed the king thus:

అనవేమ మహీపాల స్వస్త్యస్తు తవబాహవే।
ఆహవే రిపు దోర్దండ చంద్రమండలరాహవే॥

Then the king tried to give four thousand (నాలుగువేలు) The poet, then said "you are only returning my four thousand" (నాలుగువేలు) Then, he gave, five thousand. But the poet said 'I belong to Aruvelu nadu'. The he tried to give him, six thousand. Then the poet replied "you are only giving me what I have." Then the king gave him, seven. The poet said it should not be given and should not, also, be accepted, as it is a bad number. Finally, the poet got 8 thousand.

Ana Vema Reddy was a highly intellectual personality, well pleased with making several thousands of gifts in gold, to poets, of his time. ("బహుల సహస్ర సువర్ణదాన సంతోషిత మహాకవీశ్వరుడు.".)

(35) Peda Komati Reddi. He was an all knowing emperor. He was a great commentator. He wrote a commentry to "Amaruka Kavyam" and named it "Sringara Dipaka". He translated one hundred stories from Sapta Sati and called it 'Sapta Sati Sara Tika'. He wrote a book on "Alannkara Sastram" and named it 'Sahiti Chintamani". He wrote another book, on music and called it "Sangita Chintamani". Another production of his was a book called "Viranarayana Charitra."

59. (36) Komaragiri Reddi and his minister and brother-in-law, Katama Vema Reddi are also great Pandits.

Komaragiri Reddi wrote a book called, Vasantarajiyam, on Dramaturgy, in Sanskrit.

(37) Katama Vemareddi wrote a book called"Kumaragiriyam" which is a commentary on Kalidasa's dramas The book ia dedicated to Kumari Giri.

It becomes pretty certain from the verse quoted below that the ministers of Reddi Rajulu, besides the Rajulu themselves, were masters of more than two or three languages, besides the Telugu Language.

ఆరబ్బిభాష తురుష్కభాష గజకర్ణాటాం
ధ్ర గాంధార ఘూర్జ
ర భాషల్ మళయాళభాష శకభా
ష సింధుసౌవీర బర్బర భాషల్ కరహాట భాష మరియున్
భాషా విశేషంబుల
చ్చెరువులైవచ్చు నరేటి యన్నకి గోష్ఠీసంప్రయోగంబులన్.

Minister Annayya wrote in Parsee langugage.

Further, it would appear that during this period there were a large number of all sorts of poets, so much so, Srinadha is said to have made fun of these poets, in a contemptuous way, by addressing a donkey.

గోడల గొందులం దొదిగి
కూయుచునుందువు కొండవీటిలో
గాడిద, నీవును గవివి
కాదుగదా యనుమాన మయ్యెడిన్॥

(38) Nissanka Kommanna wrote"Sivalila Vilasam."We learn of the existence of a poet by name Sri Vallabhudu, in an inscription, but we do not know of his history or his works.

59. Agastya Maha Kavi (39) Agastya Maha Kavi was a resident of Kondavidu. He was a very poor man and

lost all his property, in litigation. He married young and had a daughter. He went in search of employment to King Pratapa Rudra, of Warrangal. He wrote a book called "Pratapa Rudra Yaso Bhushana". King Pratapa Rudra appreciated it. This is a book on 'Alankara Sastra,' containing nine chapters. The poetry is fine. Saluva Timmarasu another minister of later times, wrote a commentary, to this Alankara Sastra. This Agastya Maha Kavi wrote Bala Bharatam' in Sanskrit, containing 20 Sargas. He was a minister for Education and was known as Vidyanadha. One Ganga Devi wife of Vira Kampila Rayulu wrote in her book "Madhura Vinayamu" that this poet Agastya was the author of 78 books. Vira Kampila Rayulu ruled Kanchipuram in 1367 A.D. Ganga Devi studied under one Viswanadha Kavi, sister's son of Agastya Kavi. Agastya Kavi wrote in prose "Sri Krishna Charitram" "Lakshmi Stotram" "Siva Stotram" 'Siva Samhita Sakaladhikaram" and "Mani Pariksha". His family is a family of Pandit-Poets. His father is a poet and was called Gangadhara kavi. His grandfather is Siddha Nagudu and his brother is Narashimba Kavi. Agastya Kavi's sister's son is Viswahadha Kavi, referred to above and he was the author of a Drama called "Sowgandhikapaharanam."

60. Mamidi Singaramatya. 40. Mamidi Singana was a minister and a poet. He was the author of a commentary known as Gudardha Dipika, to a philosophical work. As has already been mentioned Srinadha dedicated his Naishadam, to this minister, Mamidi Singanna. Gudardha Dipika is a commentary on Soma Siddhantam. Srinadha wrote of him as a learned person and a repository of all knowledge "సకలవిద్యాపరిపూర్ణుడు". He was also said to be

giving talks on learning in Seminars about Sahityam. (సంస సాహిత్య గోష్ఠి విద్యా ప్రసంగముల సాగించుచుండెను.) He was a minister to Kondaviti Vema Bhupala. His parents are Peddanna, and Talamambika. His grand parents are Madanna and Akkambika. He had two brothers, Vemana and Preggada both of whom were Amatyas. Mamidi Singana became the author of "Padma Puranamu" "Bhagavata Dasama skandham" in Dwipada and "Vasishta Puranamu" with the cooperation of Vanasa Kandanamurti Minister of Ramagiri Muppa Bhupala. He wrote another book "Niti Taravali" and dedicated it to "Kandana Mantri".

61. (41) Nadendla Gopana Mantri. Gopana is a poet and a minister. He was a commander under Vira Kampila Raya. He was appointed as a ruler of "Chenjavula" province. By his sheer merit, he became the administrator of "Gingee". He visited, Tirupati and, there, saw the Vigraham of Sri Ranganayakulu destroyed and thrown by Mahomedans. He fought with the Mahomedans at Srirangam and reestablished the Vigraham at Srirangam in 1372 A. D. Later he was appointed as the minister of Vira Kampila Raya. Gopana was a resident of Nadendla. Vira Kampila Raya was the son of Bakka Raya.

62. (42) Kakumani Viswanadha Kavi Raju Vidwan Mani. Viswanadha Kavi was the Court poet of Narasimha Deva. He was a resident of Kondavidu. He is the son of Chandrasekhara Maha Kavi and his grannd father is Narayana Pada. He was known as "Alankara Chakravarti". He wrote a book "Sahitya Darpana" som time paior to 1358 A. D. He had several titles and as of them are "Sahityarnava Karna Dhara" "Dwaniprand anaparamacharya", "Kavisuktiratnakara", "Ash

bhashavaravilasinibhujanga" and "Sandhi Vigrahakamahapatra". (సాహిత్యార్ణవ కర్ణధార" ధ్వనిప్రస్థాన పరమాచార్య "కవిసూక్తి రత్నాకర" "అష్టాదశబాషా వరవిలాసి నిభుజంగ" "సంధి విగ్రహకమహాపాత్ర".

63. (43) Varnasi Dharmasuri. Dharmasuri was the contemporary of Agastya Maha Kavi (39). He was resident of Vellaur. His uncle was Narayana Suri. He was an expert Avadhani in Vedam. He was known as "Veda Vadana Chakravarti". (వేద వాదన చక్రవర్తి) He was honoured by having been taken in a chariot borne by Brahmins (బ్రహ్మరథము). He defeated another pandit Ramavadhani and was given a title "Avadhaniswara Sarabhaga Jatudu" by a ruler, (అవధానీశ్వర, సారభాగజాతుడు.) Dharma Bhupala, and also obtained honours of chatra (umbrella), chamara, (fan) Sibika palanquin). This information is obtained from a book called Sahitya Ratnakara Mandali

64. (44) Dubugunta Kommana. Kommana is the minister to Srigiri Komati Reddi. He is a resident of Dubugunta Village, in Ongole Taluk. His father is Rama Raju and mother Brahama Sani. He is also a poet.

65. (45) I have so far not referred to Vemana Yogi, a highly popular Sataka writer whose name is a byeword in every house and whose verses are in the mouth of every one, in this district. He is said to be the son of Peda Komati Vema Reddi. But this is doubted, by several scholars. I have also the same doubt But there can be no denying the fact that he was born in Kondavidu, He himself mentioned it in one of his verses. It is said that, at first, he led the life of a libertine and later on acquired great knowledge in various Sastras through the, kindness of Lambika Siva

Yogi's preaching. There is no basis or authority to find the truth or falsity of these opinions. Even in getting into the good graces of the yogi, Vemana was said to have defrauded one Abhi Ramayya, a Kamsali and when confronted with the truth, he promised to broadcast Abhi-Ramayy's name to the world, at large, by ending his verses with the name of Abhiramayya. "విశ్వదభిరామ వినురా వేమా". He produced this Satakam which contains not only a hundred verses but nearly, forty hundred or even more, verses. The verses were written, on almost every kind of subject. This Vemana Satakam as it is popularily called, has dilated upon, devotional, highly philosophic and worldly subjects. It has condemned social evils, advocated truth and justice; commented on caste system, pointed out the evil in every custom and condemned the same and praised the good, in them. In fact, there is not a subject which it has not dealt upon. As I stated above, he said in one of his verses.

ఊరు కొండవీడు ఉనికిపశ్చిమవీధి మూగిచింతపల్లి మొదటియిల్లు
ఎడ్డిరెడ్డి కులముజేమని తెల్పుదు, విశ్వదభిరామ వినురవేమ॥

He has mentioned his nativity, his residence and location of the house and his caste. If this verse were his, what doubt can there be about his native village? But it is still doubted. It is true he died in Katarupalle, in Rayala Sima and till to day, his annlversary is celebrated there and the place has become sanctified. Scholars have fixed his existence, in the sixteenth century, two centuries after the Kondavidu Kingdom. C.P.Brown who worked, as a civil servant in Krishna and Guntur Districts, in the first half of the nineteenth century, found a copy of this book, was very much attracted by the same and in high

appreciation of it, published it in 1829. Publishing some account of his literary life, in the perface, to his English Dictionary at page xviii he writes thus:—

"In 1829 I had printed Vemana. As this author"
"satirises brahmins, they dislike or scorn
"his volume, and at their desire, the College Board
"shelved it and it was forgotten. About [illegible]0
"copies were given me and 450 disappea[illegible]d.
"After ten years, I discovered these rolled up
"as waste paper in the library- I then took steps
"to publish Vemana. The book became popular among
"those who were learning either Telugu or English.
"It was a juvenile effort, and I have since remodelled
"several pages." The charge against brahmins, that they were responsible for the shelving of his publication is uncharitable. Further, Vemana's verses are not, particularity critical of brahmins and their customs. I do not wish to further comment on it.

66 Komaragiri Vema Reddy (36) This Vema Reddy is another royal poet. He was known as "Vasanta Nripala" and he was the author of "Vasanta Rajiyam" a book on dramaturgy and his brother-in-law Katam Vema Reddy (37) wrote 2. Komaragiri Rajiyam, a commentary on Kalidasa's dramas. "Haravilasam" was dedicated to him. This poet has already been refesred to

67 After the decline of Kondaviti Reddi rule, our country came under the rule of Langula Gajapati of Orissa. Then, it passed under the rule of the Carnatic emperors, Proudha Devarayulu and others, for a short

period. Then, again the country came under the Gajapati Kings by 1447. A.D. It continued under the Gajapati kings till it was occupied by Krishnadevarayulu in 1515. A. D.

Pandits during the 15 th century.

68. During this period, the emperors of Orissa made two gifts of villages to two pandits and they are noted down hereunder :

13. The village of Pandillapadu was gifted by Kapileswara Gajapati between 1421-1431, to a scholar, Godavarit Narayana.

14 The village of Karempudi was gifted by Pratapa Rudra Gajapati to Mudda Bala Krishna Pandit between 1496-97. A. D.

16th Century. Rule of Vijianagar Emperor

69. During the rule of Krishnadevaraya and his successors, there was a good deal of development in Andhra Literature, in general, and also in our part of the country During that period, many poets from our part of the country went over to the Vijianagar Empire and acquired greatness. Poets took to writing classical books, particularily, Prabhandhams. Owing to the encouragement, given by the emperors, literature developed in various directions and poetic talents rose to unparalleled heights. The following are some of the more prominent among the poets of this country.

1 Nandi Timmana 2. Maddayyagari Mallana. 3. Nadendla Gopayya 4. Nadenda Appayya 5. Pingali Suranna 6. Rama Raja Bhushana 7. Tallapaka Chinnaanna 8. Thallapaka Tiruvengalarayudu. 9. Timmaraju 10. Lingamgunta Timmanna. 11. Lingamgunta Ramakavi. 12. Yerrana 13. Tenali Rama Krishna 14. ,, ,,

Ramabhadrudu. 18. ,, ,, Ramalingayya. 19. Pillalamarri Pinaviranna and 23. ,, ,, Peda Viranna.

70. Krishnadevaraya was a man of great valour and power. He conquered the kings and their kingdoms, on all sides and extended his kingdom, on all the four sides. He acquired the titles, Maharaja, Raja Raja and Parameswara. He was a man of nice tastes. He was a Pandit and a great poet himself. He encouraged and supported several poets, pandits and learned men. He was an author, in Sanskrit itself and wrote Madalasa Charitra. He created an assembly of poets of whom, eight were very prominent and they came to be known as Ashta Diggajamulu and he respected them and worshipped them. Amongst the Ashta diggajamulu five are found to belong to this district viz., Nandi Timmana, Rama Raja Bhushana, Pingali Suranna, Madayyagari Mallana and Tenali Ramakrishna. Timmarasu, a highly talented administrator and a very able and skilful person in Dhanurveda (Archery) was his Chief Minister. Gopanna was Timmarasu's nephew He was his chief representative at Kondavidu. This Gopayya and Appayya were also poets. I will now deal with the above noted poets, in short.

71. (46) Nandi Timmana. It is not possible to authoritatively fix the nativity or residence of this Timmana. From the material available, it has been said that he belongs to this part of the country. This poet was one of the perosns sent, to accompany the bride, Anna Purna Devi, to her husband Krishna Deva Raya's residence, after marriage, as a part of the marriage personnel. That being so, he must be a person belonging to this part of the country. Kavali Venkata Ramaswami, in his Deccan poets published in 1829, writes that Timmana's native place was

Ganapavaram, in Guntur District. No doubt Ganapavaram village is, also, to be found, in other Districts. More than this, there is a much stronger reason for supposing him to belong to Guntur. Timmana was, evidently a very great poet and he received several praises from the Emperor Krishna Deva Raya. In one of his verses Timmana himself wrote that he was presented with an agraharm "Ghana Chaturantayana" which means Ghana=great Chaturantayana=Palanquin. C. P. Brown in his Telugu-English Dictionary gives the above meaning. So the village or "Uru" Ghana Chaturantayana could refer to, should be పెదపలకలూరు, which is a vilage, siuated within four miles, from Guntur.This being so, it can be asserted that the, poet must have belonged to, Guntur District He is the author of Parijatapaharanam, a prbandham which is considered a very beautiful book. This Timmana had a long protruding nose and hence he was known as "Mukku Timmana". Nandi Timmana is said to belong to a village called Puvvada about 14 miles, south east of Vinukonda. This information is obtained from Konda viti Danda Kavile and I understand that his descendants are now living at Gokanakonda, in Vinukonda Taluk.

72. (47) Madayyagari Mallana. This Mallana is a resident of Ayyanki, in Kistna Dt. He is one of the eight Diggajamulu in Rayalu's assembly. He was mentioned in Raya Vachakam as always accompanying Krishna Deva Raya to camps. He is the author of Rajasekhara Charitram and this book was dedicated to the Minister, Nadendla Appayya, nephew and son-in-law of Timmarasu, whose representative, at Kondavidu was Appayya. This Appayya was also a resident of Nadendla, in Narasaraopet Taluk. So Mallanna can be said to be a poet of this District. Further

the author of the Dekkan Poets, Kavali Ramaswami writes that Mallanna was a resident of Guntur.

48. Timmarasu is the grandson of Vemayya and son of Rachiraju and a native of Kondavidu This is so mentioned, in an inscription of Nadendla, of Gopana Mantri dated 1520. Timmarasu is a great scholar in Sanskrit, Andhra and Karanata languages He attacked Kondavidu in March 1515 and conquered it and took possession of it, on June 23, 1515. This appears from Ep. India Vol. VI pp. 117-133. It looks as though Kondavidu was given to Timmarasu by Krishna Deva Raya as a Jaghir from Kona Venkataraya Sarma's Sachivothamalu. Page 73.

"ఇవ్విజయానంతరము పితృసమానుఁడన్న నగు తిమ్మరసునకు యీ దుర్గమును (కొండవీడు) జాగీరుగా రాయలవారొసంగగా నీతడు దానికి తన మేనల్లుఁడగు నాదెండ్ల అప్పయామాత్యుని ప్రతినిధిగానుంచెను."

73. Nadendla Gopayya and Appayya. (49) & (50). Gopayya and Appayya are sons of Kistnamma, sister of the Chief Minister Timmarasu. Their father was Timmana. Of the two, Appayya was his son-in-law. They are residents of Nadendla. Their ancestor was one Vemana. They were employed from the beginning in Vijianagar Empire. Both of them were appointed representatives of the Emperor, at Kondavidu, one succeeding the other. Both of them were very learned. They wrote books, got others to write books and got them dedicated to themselves. Gopayya wrote a commentary called "Chandrika" to "Prabodha Chandrodayam". He himself wrote "Krisharjuna Samvadam", a Dvipada Kavyam. Mallana dedicated Rajasekhara Charitram to Appayya. Appana Mantri got a Mandampam and Prakaram constructed for Mangalagiri Lakshinarasimha Swami Temple.

In 1520, Appana Mantri gave some gold ornaments to Kondaviti Ramaswami Deva.

From Madayyagari Mallana's Rajasekhara Chatritra this geneology is obtained.

Nadendla Somanna – Singamamba

- Krishnamma
- Madayya
  - 1
  - 2
  - 3
  - Gopayya
  - Appanna = Thrumalamba daughter of Timmarusu
- Gopanna
- Chittiganganna

74. (51) Pingali Suranna, Suranna writing about himself wrote thus: "పింగళి పురాంకుడై యతం డొప్పెన్" From this it is clear that Suranna was a resident of the village of Pingali. This village is in Palnad Taluk. This is also called Pinnali. He is identified as one of the Ashta Diggajamulu. But I do not think it can be correct. He is said to be the husband of the grand daughter of Alasani Peddana. Therefore I do not think he can be a colleague of Krishna Deva Raya. He is the author of "Kalapurnodayam", "Raghave Pandaviyam" "Prabhavati Pradyumnam" "Garuda Puranam' and "Girijiakalyanam" and others. "Raghava Pandaviyam" is a Dwyardhi Kavyam.

75. (52) Rama Raja Bhushanudu. Rama Raja Bhushanudu is a resident of Bhattuvaripalli. This village of Bhattuvripalli was given as an agraharam for Bhatrajulu. A village of this name is also to be found in two other districts, Cudappa and Bellary besides Guntur and all the three districts claim Rama Raja Bhushanudu as belonging to their district. But most of the Bhatrajus

belong to this district and are in Palnad Taluk and several of the scholars are of opinion that Bhattuvaripalli, in Palnad Taluk is the residence of Rama Raja Bhushanudu. This poet is the author of "Vasu Charitra". Harischandra Nalopakhyanam" and "Narasabhupaliyam". But here again there is a controversy regarding the authorship of Narasabhupaliyam. There are two views about it but there is not much material to support either of the views. This matter is not capable of being decided one way or the other. I leave it there. He is undoubtedly a poet of the first rank. "Harischandra Nalopakhyanam" is a Dwyardhi Kavyam. We learn from a poem in Narasabhupaliyam the wording "అమిత యమకాంకు డీ ప్రబంధాంక" and in the Gadyam "ప్రబంధ పరశారచనాదురంధర ప్రబంధాంక వెంకటరాయ" that the author is an expert in writing Prabandhams and in reading them and that therefore they came to be known as belonging to a family known as Prabhandanka family and people belonging to this family are said to be living in Palnad even now. Hence it may be taken as a strong argument in thinking that Rama Raja Bhushana belonged to this District.

76. Tallapaka Chinnanna (53) and Tiruvengala Natham (54) Emperor Krishna Devarayulu made a gift of the village of Minnekallu in Vinukonda Sima, now Narasaraopet Taluk, to Chinnanna. He also made a gift of Valaparla in Addanki Sima to Chinnanna. There are inscriptions to that effect. Village of Didugu was gifted to Tiruvengalanatham. As the gifts are all in Guntur Distrct, it is reasonable to presume that the donees belong to Guntur Dt. Channanna is the author of "Ashta Mahishi Kalyanamu", a Dwipada Kavyam. They are Nanda Varikulu.

77. Tiruvengadanadam (54) is the grandson of one Timmakka. This Tiruvenganatham is the author of Paramayogi Vilasamu a book in 8 cantos. This is also a dwipada kavyam. He writes about himself thus "వెంకటాద్రీశ దత్తమకర మండల యుక్త మండిత కర్ణ".

78. Timmakka. (55) Timmakka is grandmother of Tiruvengalanadam and her husband was Annamacharya. Timmakka is the authoress of "Subhadrakalyanam". Chemakuri Venkata Kavi tells us that she wrote this book in Manjuri Dwipada.

79. Timmaraju. (56) Timmaraju is a royal poet. He is the son of Obalaraju, grandson of Anantaraju and son-in-law of Aliya Rama raju. He was employed in Kondaviti empire and writes about himself "కొండవీటి నగర సామ్రాజ్య ధౌరేయతాధికృతస్ఫురుచు." He wrote "Paramayogi Vilasamu" as a poetic work. Tiruvengalanadam and Timmaraju were colleagues and Timmaraju appears to be a better writer.

80. Lingamgunta Ramanna (57) Timmakavi. (58) Ramanna and Timmanna are brothers and residents of Limgamgunta. Of them, Timmakavi wrote a grammatical work "Sulakshana Saramu". Several verses from several poets are given as illustrations, in this Grammer. Timma Kavi mentions his brother Ramanna as the writer of Puranams but what Puranams he wrote was not mentioned. He is also the author of "Chaturvatika Vilasamu". Both of them were colleagues of Tenali Ramakrishna Kavi and all of them studied under one "Chikkayya Bhattar".

81. Yerrana (59) Yerrana belongs to the same Gotram as Yerrapragada but we are not aware if he belongs to the same family. Yerrapragada was a resident of Gudlur but we are not aware of the residence of Yerrana. But Yerrana dedicated his works to persons of Guntur and Krishna Districts. So I treat him as belonging to this District. This Yerrana wrote two books dealing with morals. 1. Sakala Niti Kadha Nidhanamu 2. Sakala Purana Saramu. Before writing these two books, he wrote a book which several people detest as dealing with immorality – a book on Sexual Science, "Kokkokamu", otherwise known as "Rati Sastramu" There is no reason certainly to detest it or despise it. The subject is treated as a science and sciences dealing with sex subjects are very much appreciated by western scholars. This subject was treated as one of the 64 arts, on Kalalu, by our learned people. I do not wish to write more about this and in its defence. This book on Kokkokam was dedicated to Mallana, a ruler of Vinukonda. Of the other two noted above, Sakala Nitikadha Sara Sangrahamu was dedicated to the ruler of Kondapalle and the other was dedicated to Kuntamukkala Bhairvamatya. This poet studied 8 languages and he was said to be "అష్ట భాషా కవిత ప్రవీణుడు," an expert in writing poetry in 8 languages.

82. Of the 20 poets mentined above, in para 69, I have already dealt with twelve poets and eight remain. Of the said list No. 18 Ramalingam belongs to Tenali along with others but this Ramalingam belongs to the Viswabrahmin Caste (కంసాలి). He was the Court poet of Akkanna and Madanna employed under the Golkonda Nizam. He was the author of one canto poem "Dhira Jana Mano Virajaitamu". (ధీరజన మనో విరాజితము) He described the greatness of his caste in that book.

83. (61) Rama Krihsna I. (62) Annayya (63) Srigiriappa (64) Rama Krishna II and Ramabhadrudu.

belong to the same family and a small family geneology is shown be-low.

Ramakrishna I. — Annayya. — Srigiri.
Srigiri.
|
Ramakrishna II,
|
Viraraghavulu — Ramabhadrudu

Ramakrishna, Ayyanna and Srigiri are brothers. Ramakrishna II is the son of Srigiri, Viraraghavaulu and Ramabhadrudu are sons of Ramakrishna II All these are poets and authors. The last of them (62) Ramabhadrudu wrote a book "Indumati Kalyanamu" (ఇందుమతీ కళ్యాణం) and dedicated it to Rachuri Bala Krishna Bhupala. He wrote the following verse in his book which gives the details of relationship:

ప్రౌఢి మీ పెదతాత పాండురంగాది సత్కృతుల్సేసె రామకృష్ణసుకవి
అనుజుఁ డన్నప్ప మీ పినతాత రచియించెఁ బరఁగ సుదక్షిణాపరిణయమ్ము
మీ తాత శ్రీగిరి చాతురీవిఖ్యాతి శ్రీశైలమాహాత్మ్య కృతి యొనర్చెఁ
గడిమి మీ తండ్రి యిమ్మడి రామకృష్ణాఖ్యుఁ డనఁగీర్తిఁ గనె సంస్కృ
తాంధ్రములను॥

దొరులనిపించె మీ యన్న వీరరాఘ
వాఖ్య కవి సర్వకవితా మహత్వమునకు
నిన్ను నూ చాను సంతాను నెన్న దరమె
ప్రాజ్ఞహృద్యాబ్జ కవి రామభద్రసుకః॥

The above verse was addressed by the Patron (కృతికర్త) to the poet. The relationship of the persons and their works are mentioned ther in.

84. Of them (61) Ramakrishna I was a resident of Garapadu near Tenali. He lost his parents in his early age

and was brought up by his maternal uncle at Tenali. He was an extraordinarily intelligent person. Several stories are said about him. He was known as Ramalingam and Ramakrishna. He is the author of two Saivate books "Kandarpa Ketu Vilasamu" and "Hari Vilasamu". He is also said to have translated into Telugu "Linga Puranamu" but the book is not available to us. He also wrote "Pandu Ranga Mahatmyamu", 'Panduranga Vijayamu' and "Ghatikachala Mahatmyamu". He is also one of the greatest poets. His presence of mind is admirable. His intellect is unparalleled. He is also known as a Vikatakavi and several laughter provoking stories are said of him. As to the period of existence there are contradictory versions. Kandukuri Veeresalinam Garu is of opinion that he might hove belonged to the later part of 16th and earlier part of the 17th century. But others think that he might have belonged to the period of Krishna Deva Raya Manavalli Ramakrishna Kavi was of opinion that he might have existed during the time of Krishandeva Raya, or that he might have lived even during the time of Tirumala Raya and that he should have been very old when he wrote, "Ghatikachala Mahatmyamu."

85. Annayya (62) Annaya is the author of a work "Sudakshina Parinayamu". This book was dedicated to Pulijala Somamatyudu. He is accustomed to use long Samasams.

86. Srigiri (63) Srigiri is the author of "Sri Saila Mahatmyamu".

87. Immadi Ramakrishna (64). He is the author of "Krishna Charitra."

88. Now we come to the last two, the Pillalamarri brothers, They are the sons of Gadiraju of Tenali. By the

grace of their Ishta Devata, Virabhadraswami, these two brothers were born as twins at the same time They were called Peda Virabhadra and Pina Virabhadra, elder and the younger. The elder was respected by the king and he became his minister. The younger (65) was a celebrated poet and enjoyed the King's patronage. He was the author of the book called "Jaimini Bharatamu". In the preparation of the poem "Vani" was mentioned as having helped him. While expressing this fact, in his book he wrote "వాణి నా రాణి". Much criticism was levlled against the loose expression of words. Probably the author never intended anything bad. He must have only meant that "Vani" has yielded to him or submitted to him and submission is the prime characteristic of an ఇల్లాలు. In this connection I would like to mention here of a Radio Broadcast play (June 10th 1967) "based on the" words Pillalamarri spoke, in his implied claim that while he himself was an incarnation of Brahma, his poetic creation was through the agency of his queen (రాణి) the Goddess of learning". (See Sunday Standard June 18 th 67).

"King Narasimharaya of Vijianagar commissions the poet to translate Jaimini Bharatam. The latter agrees to do so within a specified time But till the day before the scheduled date he was in his usual fashion frittering away his time in company of dancing girls. His elder brother, a devout brahmin, pleads with him to be as good as his word. But in vain. At least on the night before the day, he had to submit his work to the king, the poet arranges to have his room cleaned and decorated andshut himself up in it After a while sounds were heard from within the room, as through a large number of scribes engaged in poetic composition. Unable to resist his curiosity

the elder brother peeps through the keyhole and sees an exquisitely adorned lady writing verses with great speed near the lamp. Secnting that some one was clandestinely observing her, the lady was angered and vainshes into thin air without completing the work. Pina Veeranna later finishes the remaining few chapters of his masterpiece—and the next day visits the royal court. To the astonished assembly he declares that Vani is his Rani and that consequently, such a task was well within his reach. But the courtiers would not be convinced. At that moment, the goddess herself stretches out her bejewelled hand from behind a screen and an aerial voice corroborates the poets, statement". Such situations can only be explained by the bards proclriming to the world that the work is the work of God and their inspiration is a Grace of Vani. This only proved the existence of superhuman influence in every art and a common belief in such existence. This poet is also the author of some other works "Avatara Darpana" 'Naradiyamu,' "Maghamahatmyamu" "Manasollasa Saramu" and some others. The names of these works were mentioned in another book of his, "Sringara Sakuntala". Excopt that he made mention of these books, we know nothing about them and they are not available. Another book of his is "Purushardha Sudha Nidhi". Even this book is not axailible.

88. Tarigoppula Dattana (65) From a poem called "Chandra Bhanu Charitramu" we learn that this Tarigoppula Dattana was the chief minister of Vira Venkatapati Rayulu, who ruled from 1586. So this minister also belongs to the 16th century. From the same book we learn that Narasayya Mantri was the poet's father and Tippamba was his mother. The poet belongs, to Rajanapura, of Sattena-

palli Tq. This fact is learnt from Kondaviti Danda Kavile. We have no further details.

89. (67) Chandaluri Gangayya Mantri is another poet-minister. He was a resident of Chandaluru, in Ongole Taluk. This poet was a great Sivite devotee. He had a taste for poetry. His father was Anantayya and mother Tippamma. His wife was Tippambika. Dagguballi Dugganna dedicated his "Nachiketopakhyanam" to this Poet, Gangayya. Prabhoda Chandrodayam written by Nandi Mallayya and Ghanta Singayya, was dedicated, to him.

90. (68.) Chandaluri Devayya is another member of the same family and Dagguballi Dugganna dedicated his "Kanchipura Mahatmyamu", to this poet, Devayya.

91. (69.) Chandaluri Chikkayya. Chikkayya is another member of the same family and a poet. He is the author of "Nachikethopakhyanamu."

92. (70.) Lolla Lakshmi Dhara Suri of Kolluru was also in the court of Krishna Deva Raya. He was the writer of inscriptions, during his time. He wrote the two inscriptions riferred to in para 73, on page 35 This Dharma Suri a is great pandit in Mantra Sastra, Jyotisha Sastra, Dharma Sastra and Shaddarsana. He alos wrote books, on those subjects, but they are not, now, available to us.

93. (71.) Rayasam Ramamatyudu. He is also known as Ramayya Mantri Bhaskara. He was a minister under Achuta Deva Rayulu who got back Kondavidu, in 1532. This Minister ruled at Kondavidu. He was, then, popularily, known as "Racharasayya". He was an expert in singing and a great pandit. He wrote a book called "Swara Mela Nidhi" in 1552, in 7 prakaranams. He wrote

in it: "పూర్వాధిక కొండవీటి, ప్రధాన దుర్గప్రతిపాదనేన। సింహాసన పట్టణేన యుక్తాః॥". This Mantri was also known as "Bayakara Ramappa". He taught singing to the ladies in the harem of Achuta Devaraya and to the daughters of Aliya Raya. Ho is also a great silpi. With a view to exhibit the various skillful (శిల్ప వైచిత్రియములు) crafts, it was written in a book called "Sangita Kalanidhi" that a beautiful building was constructed and it was named "Ratnakuta". This book was written by the Minister poet. He was also known as Todarmal Ramayya.

93. (72) During this period, a father and his son belonging to Chintalapati family, were residing at Kopparam. The father Chintalapati Yella Josyulu was a great pandit in Siddhantam and Jyotisham. He was known as "Siddhanta Sastrardhavid" and "Jyotishakagrani". The son Venkata Yajaka was a writer and he wrote a commentary to "Kalamritam." He calls himself a resident of Kundinapura.

94. The above are some of the poets whose names and works could be obtained with some difficulty during the period of the Vijianagar empire. There might have been many more, whose names I could not acquire I will close this period with one submission.

95. It has been stated above that Nandi Timmanna, Madayyagari Mallanna, Pingali Suranna, Rama Raja Bhushanudu and Tenali Rama Krishna Kavi have been identified as five of the eight Diggajamulu, in the court of Krishna Deva Raya. There is no doubt about the corectness of the same regarding Timmana and Mallana, but about the remaining three, there is a good deal of doubt and they have been found and rightly too—to have

existed at a much later date. It is unfortunate that scholars holding this opinion, also are perpetuating this mistake by taking active part in exhibiting the story of Bhuvanavijiam, on public occassions. To me, it appears, that these scholars should sit together, discuss about the matter and settle the issue, once for all.

96. Pandits, Scholars and learned men of the 15th and 16th centuries.

In continuation of the Pandits list, I hereunder note down some more pandits who were honoured during these two centuries.

(15). Krishna Devarayulu honoured Rachakonda Suri Dikshitulu, a brahmin Vidwan by the grant of the village of Chemallamudi as an Agraharam. Rachakonda Suri Dikshithulu is a (బ్రాహ్మణ విద్వాంసుడు) a learmed Brahmin and (బహుతపస్సంపన్నులు) a man that perforned, great Tapas.

16. Krishna Deva Raya honoured Dantu Devaraya Dikshitulu, a Brahma Veda Vidwan, by the grant of the village of Suddapalli, as an Agraharam. He was described as Brahma Veda Vidvamsulu and Bahu Tapassampannulu.

17. The same emperor presented Annambhotlu, with the village of Gandavaram.

18 The same Emperor presented Venkateswara Aradhyulu, with the village of Godavarru.

19. The same Emperor presented Lolla Lakshmi Dhara Panditudu, with the of village of Chamallamudi. I think he is the same as the poet No. 68 referred to at page 44.

20. Members of Rayasam family were originally Rayasam employees in the Court of Vijianagar Emperors. Ramappa, of this family, was a Minister. A number of inscriptions of dates between 1520 and 1544 inform us, of a number of grants of villages to members of these families. Timmappa and probably, his father Ramappa was presented with a number of villages such as Chirala, Perala, Andupalai, (Indupalli) Koppolu, in 1539, and Saroyuru of Ongole, and Koppayanikonda of Bellamkonda, in 1544. It also appears from another inscription of an earlier date, 1538 that he was appointed, as a distributor of Tambulamala, in the Durbar.

21. Atchuta Devarayaulu presented Tallapaka Tiruvengalandam, with the village of Girijavolu, as an Agraharam.

22. The same emperor presented the village of Garikapadu to Mamillapalli Annambhotlu.

23. Chintalapati Yella Josyulu was a Siddanta Sastrardha Vidwan and Jyotishakagrani. He was a resident of Kopparam.

97. With the battle of Tallikota in 1565, the decline of Vijianagar Empire must be said to have begun. This part of the country was slowly occupied by the Mahomedans and their rule was begun. By 1577, Kondavidu disappeared and, in its place, Murtijangar, came into existence. Along with this, names of several villages were changed. New villages, with mahomedan names sprang up. Several temples were demolished and, in their place, mosques came into existence and idols, in the temples, were destroyed. Prominent amongst this sort of vandalism, was the coming into existence of the village of

Aminabad, in place of two villages of Mullaguramma Agraharam and Yabuluripadu. Mullguramma temple was drstroyed and a mosque was constructed, in its place and what is more, side by side, the mosque, a bed room was constructed for the use of Aminul Mulk, ruler of Kondavidu. This atrocious conduct, of the ruler, roused the feelings of the inhabitants and a deputation of persons with Nallapati Choudari, at its head, waited on Nawab of Golconda and facts were represented to him. The Nawab sent for the ruler and after some discussion' the rulers eyes were put out by way of punishment.

98. Even, within a quarter of a century, after the battle of Tallikota, there were many quarrels amongst the mahomedans themselves and some of their rulers had to give help to and take help from, the Hindus. This reciprocal approach between the Mahomedans and the Hindus – was responsible for a telugu poet in the Kondavidu Province, Ponneganti Telaganarya, (73) an author of a book "Yayati Charitramu", in "Accha Telugu", to dedicate his work to the very person, mentioned above. In the same way, another poet Addanki Gangadharudu (74) dedicated his book, Tapati Samwaranopakhyanamu, written in Accha Telugu, to Malik Ibrahim who got Ibrahimpatnam constructed on the other side of the river Krishna. These instances are quoted very often to show the fraternal feelings existing between the two religious communities the Hindus and the Mahomedans.

STATE OF THE COUNTRY

99. After the decline of the Vijianagar Empire, this country was divided into a number of independent states. Madura, Tanjore and Mysore came into existence, in the south. By 1656, Ahmednagar and Bidar became, subordinate states, under the Mughals. Bijapur and Golconda remained independent. Nagama Nayak establishead the Pandyan Empire. Tirumala Naik got Minakshi temple constructed, at Madura. Co-son-in-law of Atchuta Rayulu, Chelvappa established Tanjore State. As these Nayaks were Telugu rulers, several telugu people and amongst them, several poets flocked to Madura and Tanjore and telugu literature flourished, there. These poets became residents, there. An Andhra library, Saraswati Mahal was established there, in Tanjore. A large number of telugu works and manuscripts were collected and preserved, there.

100. In Delhi, Aurangazeb was installed Emperor, in 1650. Tanisha was, then, ruling, at Golkonda. But even Golconda merged in the Mughal empire, by 1700 A.D. After the death of Aurangazeb in 1707, Mughal empire declined. By 1724 A.D., Hyderabad become a state. Maharattas came into power.

101. The English came to Pettipoli in 1611 A.D. Pettipoli was then called Peddapalli and its name was changed to Nizampatnam, in 1679, in honour of the expected arrival of the Nizam of Hyderabad. The English constructed a factory, at Masulipatam by 1623. The English obtained a grant of land, from Damarla Venkatappa of Chandragiri and it was called Chennapatnam in memory of Chennappa. Fort St. George was built in 1641. By 1800 the English established an empire in India. Guntur became a District in 1794 A.D. The British continued, from that date, till the date when it was handed over to the present rulers.

102. A short sketch of 74 poets and 23 pandits has been given, so far and now the sketch will be continued till the end of the period, ending with the 19th century.

103. Just, by the beginning of the seventeenth century, a part of the country known as Pendota, in Palnad, was ruled by one, Markandeya a Viswa Brahmin, by birth. This ruler was very much attached to a Mahomedan ruler of Golkonda by name, Mahomed Kuli Kutub Saha who ruled between 1580 and 1611. This Markandeya had two poets in his Court and they translated Nagar Khandam from Sanskrit into Telugu and these two poets were (75) Turka Raja Kavi and (76) Ayyanki Bala Saraswati and this Telugu work was dedicated to the Ruler, Markandeya and they write, about themselves, thus:—

కం. రసికుఁడు తుర్కారాజన। నసమప్రతిభావిరాజ యయ్యంకిత బా
లసరస్వతి యనువారల। మసహిష్ణు వ్రజ విహరణార్థులము మతిన్॥

చ. మమ్ము బిలిపించి చాలబహుమాన మొనర్చి కవీంద్రులార స్కాం
ధమున మహాప్రసిద్ధమగు నాగరఖండ మఖండ విశ్వక
ర్మమహిత వైభవాకరము మాకు తెలుంగున నంకితంబు గా
రమణ ఘటింపగాదగు బురాణ విదుల్ మది రాణమెచ్చగన్॥

104. Kakunuri Appa Kavi (77) This Appa Kavi himself states that he was a resident of Kamepalli, in Palnad. There is a village called Kamepalli, in Palnad, even now, but it does not appear to be the same Kamepalli referred to, by Appakavi. That Kamepalli is, now, not in existence. The boundaries of that Kamepalli were mentioned in his grammar. It is east of Yeleswaram and north east of Ketavaram. Further it was said "సహ్యాద్రా దక్షిణైక యోజన నదేశా". It is thus said to be south of the river Krishna.

His family name is Kakunuru. His father, Somayya, went to Madhurapuram. lived there and studied in Kakumanuvari's house. He, also, adopted the same house name. He obtained an Agraharam of this place. This Somayya would appear to have lived in "Abhinava Chuta Sadgramamu". This village is new or "Kotha Mamillapalli". Appa Kavi's grand father, Peda Somayya, got a tank dug at Rompicherla. He raised a garden in Gudipadu. This family is a family of Pandits. His grand father, Somayya, studied under Pandit Brahmendra, in Benares. Grand father of Appakavi performed Yagnams. His father Venkappa was known as "Maruti Brahma" (another Brahma), an account of his learning. On his mother's side Appa Kavi's family belonged to Kamepalli: They are Vaidikis by caste. This Appakavi wrote "Andhra Sabda Chintamani" which is a grammatical work. This is popularly known as Appa Kaviyamu. This is a telugu rendering of Nannayya's "Andhra Sabda Chintamani" written in Sanskrit. He tells us that he saw a copy of Nannayya's lost book, in a dream, that Sarangadhara appeared before him as a Sadhu and informed him about this book and that he translated that book into Telugu. To write this book, he must have studied a large number of other works. That he read several Sanskrit and Telugu works before he wrote this book, is certain. He originally intended to write a book of eight cantos but he passed away only after writing five cantos. But the book appears to be complete. Before he wrote this book, he was a State poet of Bhoga Vibhushana in Srisailam.

Poets of eighteenth and nineteenth Centuries.

103. I am now dealing with poets of 17 th and 18 th centuries but it has not been possible for me to give exact

dates, Divi Ramana Kavi (78) Ramana Kavi belongs ts this manadalam. He was a resident of Mandadam. Under the instructions of Vasireddy Peda Ramalingam, rular of Amaravati he wrote Sringaradhamamu and dedicated it to Mangalagiri Lakshmi Narasimha Swami. He mentioned the name of Kutubsha Khan in his work. He must have been a poet of the 18th century.

104. 79. Mangalagiri Andanda Kavi. This Ananda Kavi was the author of a religious work "Vedanta Rasayanamu". Vedantam is only in the name but the subject matter of the book is the history of Jesus Christ, and the vedantam that it talks of is the gist of the religious teachings of Jesus Christ. The style in which the book is written, is very homely. He is said to be, a resident of Mangalagiri. C P, Brown was of opinion that, Mangalagiri, which he belonged to, was a place in the Mysore province and not Mangalagiri, in Guntur. I do not think he is correct. This book was dedicated to Dasayamatya of Masulipatam. If this poet belonged to Mysore, I do not think he would have taken the trouble of coming over to Masilipatam, to dedicate his book. Further, the poet and patron are both Niyogi Brahmins, though the poet was a convert.

105. (80) Pingali Yellanarya. Yellanarya belongs to Kondaviti Sima. He himself wrote so. He wrote a book called "Sarveswara Mahatmyam", otherwise called, "Thodya Charitramu',. This also is a history of Jesus Christ. The poet wrote this book, at the prompting of Tamma Rayapa Reddi, probably, a convert Christian. But the poet is a Brahmin. From a reading of his book, the poet appears to be a Saivaite devotee. In the opening verse, he referred to God Kesava. He must be a brahmin.

If that be so, it is rather strange that he wrote a book about Christ. As he makes a reference to Damera Venkatappa, in his book, he may be a colleague of Venkatapati Raju. The referrence may be, to the grantor of Chennapatnam or his grandson, another Venkatapati. Both of them were existing, in the 17th century and this poet may belong to that period.

106. (81). Kanuparti Abbayamathyudu. Abbayamathyadu was a resident of Kanuparti, Narasaraopet Taluk. His grandfather and great grand father were amathyas, in Kondavidu. His father Rayana Mantri and grandfather Abbaya mantri, were Karnams of Kanuparti. His mother was Narasamamba. His personal God (ఇష్టదైవము) was Mangalagiri Narasimha Swami. He wrote of himself" "నరసింహస్వామి విజృంభితాద్భుతకవి" "గానకళాధీయుతుండు" and "దేవతాస్తుతివ్రతపతుడు". This poet is the author of "Aniruddha Charitramu" and "Kavijana Manoranjanamu', two prabandhams. The former is said to be 'Pururava Charitra'. His poetry imitates that in "Vasucharitra". His poetry is full of Sringara Rasa and, particularily, of "Mohana" type. He was a very humble and modest poet. He appealed to his readers 'తప్పులున్న దిద్దుడీయొప్పుగా'. He belongs to the middle of the 18th century. He was an artist in Music.

107. (82) Dittakavi Narayanakavi. Narayana Kavi wrote a historical Prabhandham. Prior to this, Srinadha wrote 'Palnati Vira charita. This poet wrote "Bobbili yuddhamu and named it "Ranga Raya Charitra". This book was dedicated to Malraju Rama Rayanam Garu, Zemindar of Narasaraopet. The battle was between the Velamas of Bobbili and Kshatriya Pusapati Kings of Vizianagaram,

between 1756-57. A.D. The Pusapati Kings, with the help of the French, killed Ranga Rao of Bobbili. Even before this, the women in the harem were killed, by Ranga Rao, himself, to extricate them, from humiliation. On account of the death of Ranga Rao, in the battle, Tandava Papayya grew furious and stabbed Vijia Rama Raju. This is the story in short and this poet Narayana Kavi wrote the book and described the war, in the same way as the Mahabharata War. From the beginning to the end, 'Vira Rasam' was maintained. Narayana Kavi was the son of Paparaja Kavi and the father also appears to be a poet. This poet, also, lived, in the same period.

108. (83). Chintagunta Kodanda Rama kavi. This Kodandaramakavi belonged, to the Nandavarika sect of the Brahmins. He belonged to the family of Rayani Bhaskra. He is the author of "Pradipa Charitra". The Nandavarika sect and Rayana Bhaskara were described in this book. He lived, in the later part, of the 18th century. Pradipa Charitra is otherwise known as Sunanda Parinayam.

109. (84.) Gudipati Kodandakavi. This Kodanda Kavi, also, belonged, to Nandavarika sect. His grand father was Vengala Mantri and his father was Rangayamathyudu. His. mother was Viramamba. He wrote a book called "Rasa Manjari". It is a telugu rendering of a Sanskrit book "Sringara Bhanu Mitra" by one Bhanu Mitra He also, lived, in the later part, of the 18th century.

110. (85.) Ganapavarapu Venkata Kavi. This poet was, a resident of Ganapavaram, in Palnad He also belongs to Nandavariki sect of Brahmins. His father is Appayamathya. He appears to have lived, in the middle, of the 18th century. From his writings, he looks highly self conceited. He tells us he had written more than sixty

books but only one or two books, are avilable, now. His work most spoken of is Prabandha Raja Venkateswara Vijia Vilasamu. This book was written, mostly to publish to the world, his scholarship. Nothing, useful to the world, is to be found in it. The whole book consists of Bandha Kavitvam. As Veerasalingam Kavi Garu remarked, this poet seems to have searched for high sounding words, from the dictionaries and introduced them into his verses, more, with a view to appeal to the ear and not to the mind, Sometimes, they make no sense. There are, very few poets, of this type, in the Telugu literature and he is the most outstanding of them, also. As this poet has written 'Prabandha Raja Venkateswara Vijia Vilasam" his follower wrote "Prabandha Raja Siro Bhushana Prikrishata Balarama Charitra". These poets included, wheels within wheels and included Garbha Bandha, Garbha Vrittams, in their poetry. While one poet named his Vrittams in eight lines, another writer wrote the name of his Vrittam, in sixteen lines. Venkateswara Vijaya Vilasam is, a work, of one canto, but it weighs more than a book of ten cantos He exhibited his extraordinary skill, in weaving out verses. He wrote a Kanda verse with one letter, of the alphabet.

111. (86) Nandiraju Lakishminarayana Dikshitulu. This Dikshitulu Garu was born in 1742, at Repalle. His father is Ghantayaryulu and mother, Chinnamma He is a Niyogi Brahmin. He studied Sahityam, under Divakarnam Ramasastri, another great Pandit. He recited Vedas. He studied Sroutam, at Ponnapalli. He studied Sanskrit, Andhram and Persian. He started 'Daivadwaita Matam". He started a movement, for the improvement of the Niyogi Sect, in the country and wrote a book 'Niyogi Mata

Siddhanta Pradipika". (నియోగి మత సిద్ధాంత ప్రదీపిక) He was the organiser of what was known as 'Paddhati Niyogam', in this district, which has taken a deep root in the district. The same was later preached by Kotiswara Sastri Siddhanti of Kanuparti family, and his brother Markandeya Sarma. He died as a Sanyasi Chidananda Saraswati in 1797. He wrote critical essays on (బ్రహ్మచర్యం) Brahma charyam, Asouchaparithyagam,(అశౌచపరిత్యాగం) Pishtapasvadhvaram. (పిష్టపశ్వధ్వరము), He published "Viswapatiswaram", "Jagannadheswara Vijiam" and "Raya Raksho Vijiayam." He wrote a book, on Sankara Vijiam and presented it, to Pushpagiri Swami." He had in all 120 sishyas, of whom, Kotiswara Sarma Siddhanti is the chief one.

112. (87.) Pochiraju Viranna. This Viranna is, a resident of Kolakaluru. He was the author, of 'Bilhana-Charitra'. From a verse, in this book, we learn that he wrote a Prabandham "Krishnarjuna Samvadam", in his 14th year. "Vibhuti Mahatmyamu", in dwipada verse, in his 22nd year, "Markandeya Charitra", in his 26th year, "Manuvamsa Puranamu", in his 30th year and "Mukta Deva Kadha", in his 36th year. He also rendered into Satakams, Soundarya Lahari and Ananda Lahiri, written by Sri Sankaracharya. He also converted Bhartrihari Subhas hitamulu, into a Satakam. We find from his book "Manuvamsa Puranamu", that he wrote only "Bilhana Charitra". This Manuvamsa Puranamu was dedicated, to Mallikharjuna Swami of Bezwada. Bilhana Charitra was dedicated, to a Muchi, (ముచ్చి) of Masulipatnam, Dumu Mogganna, by name. This book was other wise known as "Khanda Kapalakhyayamu" (ఖండకపాలాఖ్యయము). Sculptors of Masulipatnam are described, in this book. This poet is a

8)

Brahmin. His father is Virabhadrudu and mother Murtimamba. He lived, in the later part, of the 18th century.

113. (88.) Vemanaradhyula Sangameswarudu. This poet was a resident of Amaravati. He worte a book, "Ahalya Sankrandana Vilasamu" and dedicated it, to the ruler of Amaravati, Vasireddi Chandramowli, son of the brother of Venkatadri Nayudu. He also lived, in the later part of the 18th century.

114. (89.) Krishna Kavi. It is not known to which, family, this Krishna Kavi belonged. His father is Narasimharaya. He was a state poet. He might have belonged to Vaishnava Caste. He wrote "Sakuntala Parinayamu", at the instance of a Kamma Nayak, Chirumamilla Papayya. Chirumamilla family belongs, to this district. This poet imitated the style, in Vasu Charitra. Hence his work was known, as "Pilla Vasu Charitra".

115. (90,) Machavarapu Papanamatyudu. Papanamatyudu is the son of Venkatachala Mantri. Mother is Kondamamba. This poet resided, in Machavaram, in Bellamkonda Sima and, for some time in Anantavaram, in Vinukonda Sima. He was the author of Nandavarika Charitram. in two cantos. The poet is of opinion that the original place of Nandavarikulu was Nandavaram, in Rayala Sima.

116. (91) Akkenapalli Narasima Kavi. Narasimha Kavi was a resident of Yellamanda, near Kotappakonda. His father is Bhogayya He is the author of (1) Oghavati Parinayam, dedicated to Gode Prakasarayudu, (2) Adi-Lakshmi Vilasamu, dedicated to Narasimhaswami of Antarvedi, and (3) Vallamamba Parinayamu, marriage of Vighneswara, dedicated to Pulijala Ramayya Mantri,

Oghavati Parinayamu was published, by Gode Surya-narayana.

117. (92.) Bandlamudi Ramaswami Sastri. This Ramaswami Sastri was a resident, of Penumudi, Rapalle Taluq. He was a very learned man, in Sanskrit. He lived, in the middle, of the 18th century. He wrote Srirama Champu, in Sanskrit.

118. (93.) Bandlamudi Gurumurti. Gurumurti is the brother, of Ramaswami Sastri. He is also a learned Pandit. He wrote a commentary to his brother's Sri Rama Champu. He also wrote, an explanatory note, called "Bhashya Ratna Prabha, to Sankara's Brahma Sutramulu. In Telugu, he wrote a criticism, called "Sastriyopanyasamu", to "Jatiya Vibhaga Darsanamu", written by Saraswati Swamulu Varu. He also, wrote, another book "Gurunatha "Pandithiyamu". (గురునాథ పాండితీయము).

119. (94.) Kotamraju Nagayya. Nagayya's father is Bhaskara Mantri and mother is Sayamma. He is the author, of "Adhyatma Ramayana Kirtanalu."

120. (95) & (96) Mocherla Venkanna and Dattanna. Venkanna and Dattanna are brothers and were state poets of Yejendla rulers. These rulers ruled the Country, from Kondavidu to Kandukuru.

121. (97) Somaraju Ramalinga Kavi. Ramalinga Kavi belonged to Charlagudipadu, in Palnadu Taluq. This poet was employed to collect, a very unpopular tax, known as "Sayar Tax". Hence people cursed him, for compulsorily collecting the tax and he became the subject, of witchcraft, (చేతబడి). To get rid of the effects, from this witchcraft, he wrote 36 verses, in praise of Bhaglamba. He also wrote, several verses when ants cheated

him, of his yield, of the land. This poet belongs to the eighteenth century.

122. (98 and 99.) Somaraju Srigiri Kavi and Ramakavi. Srigiri Kavi and Ramakavi are brothers. Both of them belong to Charlagudipadu, in Palnadu Taluq. When there was a boundary dispute between two villages this Srigiri Kavi won the dispute by going round the boundary line of his village. An inscription, to this effect was written and the poem, in the inscription, testifies to this.

కం. జలనిధి చెలియలిహద్దున। వెలగినక్రియ శ్రీగిరప్ప మేలుగ బురికిన్
నలుదెసల హద్దులేర్పడ। బోలి మేరను ద్రొక్కి జయమును బొందెను
గడిమిన్॥

His brother Ramakavi (99) is reputed to write verses with, two different meanings, one good and another bad meaning. This is known as Vyangya (వ్యంగ్య కవిత్వము) Kavitvamu. These two belong to the 17th century.

123. 100. Attaluru Papanna Kavi. Papanna Ksvi is the State Poet of Vasireddi Venkatadri Nayudu. He wrote several poems in praise of Sri Amareswaraswami, of Amaravathi

124. (101) Boggarapu Peda Bapiraju. This Bapiraju was a resident of Boggaram. He is a writer of verses, full of meaning He was a very poor man. He went to a distant place and he was asked, there, why he came. He gave his reply in the form of a poem;

నడవకయే నడిచివచ్చితి
నడచిన నడచిరాను నడచెడునటులన్
నడిపింప నడవ నేరను
నడవడికలు జూచి నన్ను నడిపింపరయ్యా॥

As I could not get on in life, I have come, walking. I would not have come, if I could carry on. I am unable to get on. Seeing my circumstances, help me to carry on.

125. In Mutukumalli vari family, there were several poets, in the 17th and 18th centuries.

(102) Madhava Sastri
|
(103) Chinna Narasimha Sastri
|
Kanakadri (104) — Mangaladri — Madhava Mantri

102. Madhava Sastri was the author of Abhinava Bharatamu.

103. China Narasimha Sastri had a title, Sabda Sastra Traya Vichakshana "(శబ్ద శాస్త్ర త్రయా విచక్షణ)". He is a great pandit in Singing. He was, a court poet of, Thotla Valluri Zemindar. He was the author of three books, in Sanskrit called (1) "Pundra Nirnaya Chandrika" (2) "Pundra Suryodaya Kala Maha Pralaya Durdina Sahasa" (3) "Sri Lakshmi Narasimha Strotramu" and, in Telugu "Ajacharitra which is, otherwise, known as "Indumati Charitramu".

(104.) Kanakadri. He was the Court poet of Janganna Rao. Zemindar of Repalle. But after some time, he came over to Sattenapalle and became the Court poet of Manuri Gopalanarayanam Garu. While he was at Sattenapale, a person bitten by a snake was brought before him and immediately he read extempore "Garuda Dandakam" and saved the person, He is the author of a book called "Nanadana Vidhanam".

Pandits and learned men during 17th and 18th centuries.

126. There are a number of Pandits who were honoured by the kings or others, by grants of villages, or by making gifts to them, during the 17th and 18th centuries and I will make a reference to them, hereunder.

24. One Potukuchhi Akkajosyulu, a very learned man was granted, the village of Kesavarappadu, by Rama Rajuvaru for his learning in 1660.

25. Golakonda Nawab granted the village of Mutlur in 1672 A. D. to a Brahmin Pandit.

26. One learned Brahmin, Ambatipudi Rama Krishna Somayajulu was presented, with the village of Yedubadu. This was in 1660.

27. Dharma Dikshitulu alias Dharma Bhat, resident of Pedapulivarru was a great Pandit. He studied under Mahamahopadhyaya Rama Chandra Arya. He wrote a commentary, "Brahma Amruta Varshini, on Brahma Sutras. This book was published in the 19th century by one, Gollamudi Lakshmikanta Rao Garu, Huzur Serishadar of Kistna. This was written in 1672.

28. Ambatipudi Ramachandra Somayajulu was a great Pandit in Jyotisham and Siddantam. Alangir Padusha heard of his brilliance (ప్రకాశిత) and sent for him and made a gift of the village of China Makkena, for his proficiency in Astrology and Siddantam. (Jyotisha Siddanta Pravaktalayina జ్యోతిష సిద్ధాంత ప్రవక్తలై). He was also given the honours and privileges of ఆందోళిక etc. This was in 1690. A. D.

29. The village of Pothumarru near Mulpur was gifted, by Venkatarayanam Garu, in 1744. A. D. to Goda-

varti Krishnavadhanlu Garu, a very learned Vedic Scholar. (వేదశాస్త్రప్రవీణుడు. and జపతపస్సంపన్నులు). Venkatarayanam was Zemindar of Chilakaluripeta.

30. A poet Battumurti was given lands, in the village of Auaparru, by Manuri Venkata Krishna Zemindar Garu, in 1757. A. D.

31 Manuri Venkata Krishna Zemindar Garu granted Karempudipadu, as an agraharam, to Jonnalagadda Visweswara Somayajulu Garu who is a very learned pandit in Jyotisham, Vedantam and Sroutam. (వేదాంత శాస్త్ర శ్రౌత జ్యోతిష విద్యాంజనమంత్రాంగ ప్రబలులు). He was also the recipient of అందోళికాది etc. honours.

32. Malraju Suranna zemindaru Garu gave Gollapudi, in Bapatla Tq as an Agraharam to Kurapati Venkatabhotlu who was a jyotisha Pandit and a Vedantic scholar. There is also a copper plate inscription. He is highly charitable and hospitable and he was known as a సర్వాన్న దాత.

State of the Country.

127. Prabandharachana, started during the time of Krishna Deya Rayulu, flourished magnificiently, for some time. But as time went on, it became hopelessly rule-ridden and very stale and lost all its dignity. After the mahomedans took over the reins of Government, literature lost much of the royal support. Men of taste became rare and appreciation of literary merit, dwindled. Here and there, there were critics but they had become less liberal and were not magnanimous. There was, also not much peace, in the country. Law and order were not properly maintained.

By the beginning of the 19th century, the English occupied the country and began to set up an orderly Government. New educational institutions were started. English language has come into prominence. English ideals, english way of thinking and english habits have taken root in the country. All the changes that came over the country are reflected, in the literature of the country. Changes in the country, changes in the ideals and ideas, changes brought out by time and changes in habits, changed the mode and methods of literature. A new era dawned in the country. Prose literature, dramatic literature, scientific literature, novel and story literature, were developed. Some times later, national literature, also, developed.

128. The English entered into our part of the Country by the beginning of the 17th century. They were, then, only traders. They extended their trade and used the sea port towns of Nizampatnam, Vadarevu, Kothapatnam and Motupalli of this district, for export and import of their goods. The trading corporation in course of time changed itself into a ruling Corporation. On account of continuous quarrels, amongst the subordinate rulers, due to the growing friendship, with the Golconda Nawab, with the help of their army and the new implements they established their rule, in this part of the Country. By 1766, the English got four out of the five northern Circars, and the fifth circar came into their possession by 1788, and Guntur Mandalam was formed into a separate District, with a Collector at its head, in 1794. The French left the country and their army was disbanded and sent out, by the beginning of the 19th century.

129. With the westerners and more particularly the French, came the Jesuit missionaries and these missiona-

ries began to study Hindu religion and the hindu literature with the help of the brahmins, of the country. In doing so, they learnt the loopholes in the religion and religious ideals, first and began to carry out a wide propoganda in the country. They established English institutions, side by side and taught their religion and their religious ideals, in the classes.

130. The English educated youth of the country learnt English language and its culture and began to help the missionary propoganda by denouncing hindu religion and hindu culture, evan before they learnt anything about the hindu religion. Ram Mohan Roy of Bengal, in the beginning of the 19th century and Kandukuri Veeraslingam Pantulu Garu, during the later half of the 19th Century carried on a propoganda against the hindu religion and its ritual and the hindu habits, by publishing its loopholes. Ram Mohun Roy started a reform and called it Brahma Samaj. Pantulu Garu began to write easy telugu language prahasanams about these loopholes and defects and carried on a big propoganda. Preachers from Bengal such as Bepin Chandra pal and Hem Chandra Sarcar came to Bandar and Guntur, Districts and created a deep impression upon the English educated youth in the beginning of the 20th century. (Sir) R. Venkata Ratnam Naidu Garu in Masulipatam and J.V.L. Narayana Garu in Guntur and Desiraju Bapayya Garu in Bapatla became converts to Brahma Samaj preachings. These preachings resultod, later, in the construction of buildings, for the Brahma Samaj in Bandar, Guntur and Bapatla but the influence of Brahma Samaj preachings later on waned. But the propoganda carried on by Veerasalingam Pantulu, by means of pubtication of literature, in the telugu

language created a much deeper and tremendous impression on the minds of the rising generation, of these parts.

131. The more orthodox element, in the country, started a counter propoganda, by means of a journal called Amudrita Grandha Chintamani, in Nellore, by one Pundla Rama Krishnayya Garu. He was helped by Kokkonda Venkataratnam Pantulu Garu and Kasibhotla Brahmayya Sastri Garu of Rajamundry. The Government maintained a neutral attitude, in the matter, on the ground that the controversy concerned the religious sentiments of the people of the country. No doubt, the movement of religious reform had obtained some apparent help through the more advanced Hindu Officials, in high position and the movement created a secret but deep rooted impression, in the minds, of the people.

132. At the same time, some western scholars and officials studied our South Indian Languages ond became masters in the same, and began some reforms in the languages of the country. One of such was C. P.Brown who was for some time a District and Sessions Judge at Guntur. Others were Colonel Mackenjee, Dr. Caldwell, Robert Sewell, Gordon Mackenjee and several others. C. P. Brown wrote a grammar of Telugu and also about its prosody even as early ago, as the second decade of the 19th century. He was the author of two dictionaries, one from English to Telugu and another from Telugu to English. He translated the Bible and it was published in 1853. He wrote in his biography. 'When I began these talks, Telugu literature was dying out; the flame was just glimmering, in the socket. The Madras College founded in 1813 preserved a little spark but the pandits expressed to me their grief that the ruling powers regarded them as useless

pensioners". He collected a large number of Telugu and Sanskrit manuscript volumes and "My Collections of Telugu and Sanskrit manuscript volumes had increased to a large library and this I bestowed on the Madras Literary Society in January 1845." The lists and indexes of the Sanskrit "were written in Sanskrit and the Telugu in Telugu". Mr. Brown found a copy of Vemana's verses and was very much attracted, by the same. "In 1829, I printed Vemana. As this author satirizes brahmins, they dislike or scorn, his volume" But while referring to the same brahmins, at another place, he wrote thus "Hindus are jealous of lending manuscripts and are shocked at the idea of selling them. But when they found me punctual in restoring volumes lent, they will freely aid us. I had to write letters in telugu to distant villages sending my requests for manuscripts through local magistrates. Some affirm that brahmins are wholly unwilling to let us have their books but I found that by courtesy and gentleness, I easily obtained every volume however sacred or secret here in. Money has no power."

133. Another Civil Servant who took a very great interest in Telugu and other lanauges, is Colonel Mackenjee. He was a Surveyor General of India. He travelled all over Southern India and collected, with the help of Kavali brothers of Ellore, Kavali Lakshmayya, Borrayya and Venkata Ramaswami, many kyfiats relating to the history of villages in Guntur and other Districts. These are now known as Local Records and are preserved, in the Oriental Manuscript library, in the Madras University. He has done wonderful work and his pandits deserve the highest praise, for their trouble. The Buddistic relics and the inscriptions, owe their preservation, to his efforts,

The people of Guntur and other telugu districts owe a deep debt of gratitude for him and his pandits, for collection of material. In fact, the first history of Telugu poets was written by Kavali Venkata Ramaswami, one of the three Kavali brothers and his book, "The Biographies of Dekkan poets" was published, for the first time, in 1829. A copy of the book was with me till recently and it is now presented to the Osmania University Library at Hyderabad and can be found, there.

134. Another Civilian who worked in Guntur District as its Collector is Robert Sewell. He travelled all the important villages in Guntur District and prepared short sketches of the same. He is the same Sewell who wrote the history of Vijianagar Empire, "The forgotten empire"

135. A short time later, one Gordon Mackenjee a Collector of Kistna District which comprised of 6 Taluks, in Guntur District prepared then, a combined history of Guntur and Kistna District and called it "the Kistna District Manual" and published the same, in 1883. This was done, under the instructions of the then Govt. and it contains an interesting history of the District. Some of the information given in this book is from that book and I owe a deep debt of gratitude to the author and also the con- tents, thereof.

136. Another westren scholar Rev. Dr. Caldwell who read Tamil and Malayalam and Canarese and became a scholar in those languages made great research, for some time and finally came to the conclusion that the Telugu, Tamil. Malayalam and Canarese languages are all derived from one mother tongue, the Dravidian and published his conclusions in a book called "the Compara-

tive philolophy of the Dravidian languages". While come-ing to this conclusion he realised that his word was not final in the matter and cautioned his followers in research thus :-

"It has been my earnest and constant desire to stimulate and the natives of the districts in which the Dravidian languages are spoken to take an intelligent interest in the comparative study of their own languages and I trust it will be found that I have not left much undone that seemed necessary for the elucidation of the Tamli language but I hope that this branch of work will now be taken up by perons who have made Telugu, Canarese, Mallayalam, Tulu, their special study so that the whole range of Dravidian languages and dialects may be fully elucidated". But no such special study has been made, by the Telugu scholars that followed him.

137. Dr. Caldwell's theory is opposed to the theory of the Telugu Scholars, of the past era. Our telugu orthdox pandits have always been of opinion that Telugu was derived from the Sanskrit language. But Bishop Caldwell has revolutionized the whole country by his opinion The later day scholars of telugu language are divided into two classes, (1) those that follow Bishop Caldwell without making further study as desired by him and (2) those that oppose his theory. To the latter class belong two great scholars, Tekumalla Raja Gopala Rao Garu, the Editor of the South Indian Research and Dr. Chilakuri Narayana Rao Garu, author of a Grammar. Both of them do not belong to our district, but we can claim the Tekumallu gentleman as our district man. No one in our district has made a research about the matter

as desired, by the Bishop. But almost all the present day scholars follow the theory as concluded by the Bishop

138. While this is so, another controversy was set on foot, the Grandhika and the Vyavahara Bhasha, i. e. Whether the Grandhika Bhasha alone should be used in calssical works or the Vyavahara Bhasha also. This controvery is not, a new one. It was started, even, during the time of Kakumani Appakavi. At that time, the Vyavahara Bhasha was used in writing stories, Dharma Sastras, in works relating to Saiva and Vaishanava religion and in philosphical books when prose had to be written. But then it had not taken a controversial turn.

139. Veerasalingam Pantulu Garu was writing all his books in Vyavahara Bhasha. Vedam Venkataraya Sastri Garu used Vyavahara Bhasha, for certain class of characters, in his Dramas. Then it was not a matter of controversy. This subject was discussed at a conference of Telugu. Pandits and Scholars, held at Bellary in 1897. Even then, the subject did not assume any controversial character. But later, Gurajada Appa Rao Garu raised a controversy over the matter and the matter went up to the notice of the Madras University. Gidugu Ramamurti Pantulu Garu supported him, very strongly. But this was opposed by the orthodox Pandits in Sanskrit and Telugu. At that time, Jayanti Ramayya Pantulu Garu who was a Deputy Collector in Guntur took up the cause of the orthodox Pandits and wrote a book, "In defence of literary Telugu". His plea was that Grandhika Bhasha alone should be adopted for classical books.

140. In our town of Guntur, several meetings were held to discuss the snbject, seriously. In support of the

Grandhika Bhasha, Andhra Sahitya Parishad was started at Madras in 1911 and an annual conference of the Parishad was held at Guntur in 1915, in the local A. E. L. Mission College (now A. C. College) under the presidentship of Vedam Venkataraya Sastri Garu, when the matter was thoroughly discussed. Gidugu Ramamurthi Pantulu Garu came to Guntur and delivered speeches in support of Vyavaharika Bhasha.

141. Reading of Inscriptions.

Inscriptions or Sasanamulu as they are popularily called were originally written in the Brahmi Script, and later in Asoka, Pali, Guha & Chalukya scripts. There are a few people in our country who are capable of reading these inscriptions. About the close of the 18th century, Col. Mackenzee with the help of the Kavali brothers of Ellore collected these inscriptions and read most of them. Later about the beginning of the 20th Century, Lord Curzon the then Governor General of India took a deep interest in the preservation of monuments and got an act "The ancient Monuments Preservation Act of 1904" passed, whereby ancient Monuments and other objects of archaeological, historical or artistic interest were preserved. Still later Jayanti Ramayya pantulu Garu took a very deep interest in the reading of these inscriptions. In recent times Dr. Maremanda Rama Rao Garu a lecturer in the Hindu College, Guntur and Prayaga Seshadri Sastri Garu, a teacher in the Hindu High School took up this task and published a journal for some time but it had to be stopped for want of popular support Further, Maremandar Rama Rao Garu left Guntur on promotion and later became a prominent historian, on account of research made by him

and was conferred with the title of a Doctor. He is still, working in the field and is, now, at Guntur. Mr Prayaga Seshadri Sastri Garu also learnt to study these Sasansms but he had not much encouragement and his work was not much recognised. Unfortunately the said Seshadri Sastri Garu also, recently, passed away. At present another lecturer in the Hind College Sri B. S. L Hanumantha Rao Garu is taking a good deal of interest in the matter. Dr. R Subrahmanyam is another gentlemen who was at the head of this department in Guntur District for some time. These are some of the persons that interested themselves in the subject. There may be many more, about whom I have no knowledge.

142. The value of these inscriptions is not easy to be appraised, But for the discovery of these inscriptions, it would not have been possible, to get an insight, into the history of our or any other District. There are what are known as Copper plate inscriptions, which are equally valuable. Such copper plates are found with individuals but they have not been collected and it is not easy to collect them. If a Government Officer attempts to collect them, they would be suppressed for fear that they might be taken away from the individuals. It may be possible for private persons to gather them but the owners may claim remuneration. Unless the Government makes some efforts in the matter, it is not possible to secure them.

Danda Kavelalu and Kyfiats.

143. It has already been stated that Col Mackenjee travelld all over the country and collected large number of Kyfiats and Dandakavelalu, from the Karnams of villages. A danda kavela is a form of history. Important informa-

tion, relating to the history of the villages and its administration and other important incidents are noted therein, from time to time and are rolled into scrolls, from generation to generation. Some Karnams have noted the history of villages in the form of Kyfiats. Thes Dandakavelalu and Kyfiats were collected and were kept in the custody of the Government. They were kept very, carelessly, and after some time, they were destroyed by exposure to sun and rain and some others, were eaten away by moths. Such of them as survived. were taken care of by Mr. C. P. Brown and were rewritten and preserved as Local records. Such records relating to our District are now perserved in the Oriental Manuscript Library, attached to the Madras University on the Marina road along with the others. Amongst them are Danda kavelalu of Kondavidu and Vinukonda. Kondavidu is a town in a Konda, or a hill. This Danda Kavela would appear to have been started in Saka 1250 or 1328 A. D. by one Jayani Nagabhotlu. (105) This would appear to have been rewritten by one Samputam Kotapp. (106) It was, so noted, in the book. It is not known who this Kotappa is and when the book was rewritten. But it is learnt that originally Samputam family was the Karnam's family of Kondavidu and this Kotappa belonged to that family. Later on their house name was changed to Kondavaru. Kyfiats are generally said to heve been written by one Puligonda Mallayya. (107)

144. (108.) I will now pass on to some of the poets belonging to the 19th century. Rallabhandi Pattabhiramaraju (108) He is a Bhatraju and was a resident of Kunkalgunta He was the Court Poet of Nartasaraopet Zemindar of Malraju family.

145. (109.) Turaga Venkamraju. He wrote Mariyada Ramanna Charitra.

146. (110) BuchiVenku. This Venku belongs to the dancing girl caste. He was also an Asthana Kavi of Malaraju Zemindar and a contemporary of R. Pattbhiramaraju. Once this poet went to Amaravati and visited the Asthanam of Vasireddi Venkatadri Nayudu Garu of Amaravati and wrote some verses in praise of Vekatadri Naidu. This roused the jealousy of Malaraju Zemindar and the poet was asked to quit his Asthanam. There upon he was taken as an Asthana Kavi of Venkatadri Naidu Zemindar.

147. (111) Tirumala Bukkapatnam Tatachari. This Tatachari was a resident of Chittapuram Agraharam and also a sharer in the Agraharam. His father was Venktachari and grand father, Srinivasachari. He is a writer of prabandhams and also an extempore poet (అశుకవి). He wrote Viswagunadarsam" at the instance of Vadlamannati Venkata Chalam Garu of Masulipatam and a Deputy Collector. This Venkatachalam Garu was a strong partisan of Niyogi party. The book Viswagunadarsam was dedicted to Venkatachalam Garu.

148. (112.) Siddabathula Ramadasu. This Rrmadasu was a resident of Pedapulivarru. He was an expert in the sastras relating to Singing and Bharata Natyam.

149. (113) Dasari Ramadasu. This Ramadasu was a resident of Inkollu. He was born in 1840 A.D. He also belongs to the Dancing Caste He was a poet both, in Sanskrit and Andhra languages. He learent Bharata Natyam under Siddhabathula Ramadasu. He is a good pandit in Tarkam and Vyakaranamu. He is the author of a book in Telugu called "Kaviraja Sravana Bhushanamu". He wrote

a book "Sadvittakhya Trisati" containing 303 slokams in Sanskrit. In that book he mentioned about him self 'Bhoga nvyaothpattina". (భోగాన్వయోత్పత్తినా.) In the Telugu Book, he said he belonged to "Manuja Gandharvulu". As he grew blind he wrote verses ending with Lochananandakara. When he finished the hundreth slokam he is said to have got back his eye sight. He was a poet in Sanskrit College at Tenali.

150. Gopaluni family of Muppala in Narasaraopet Taluq, is a family of poets. They have a number of books of Cadgan leaves, containing poems. Of them, Gopaluni Singayya (114) is the earliest. He wrote Parijata-paharanamu, a Yaksha Ganamu. (115) Gopaluni Vera-bhadrudu is the author of Droupadi Swayamvaram, a dwipada Kavyam (116)Gopaluni Ramakavi is the author of a book "Chitrangada Parinayam. All of them belong to Maudgala Gotram and claim to belong to Nannaya's family but there is no authority for such a claim. There is still another poet in the family, (117) Gopala Krishna, who died in 1917.

151. During the latter part of the 19th century and the earlier part of this century, there are a large number of poets. But I do not think I am entitled to venture to write anything about them. But still as I am only serving as an information giving-agent I may make this venture. Even in this affair. I am likely to omit several names and commit several mistakes. I only beg my readers to excuse my ommissions and mistakes. In so doing, I am only exposing my lack of knowledge and such ommissions or mistakes may not be treated as intentional.

152. (118.) Bellamkonda Rama Rao Garu. Rama Rao Garu was a resident of Paidipadu and a great philosopher.

He wrote several books in Sanskrit. He was the author of a commentary "Bhasyarka Prakasika", commentary on Bhagavad Gita. When young, he wrote a book called Vallabharaya Stavam". He translated Upanishads into Slokas. He also wrote a commentary "Saradratri" to Siddhanta Kaumudi. On the whole he is said to have written about 148 books. He was born in 1875, but died, early, in 1914. Some of his other books are Samudra Madhana, Champu Kavyamu, (2) Rukmini Parinayamu, (3) Garuda Sandesamu, (4) Hayagriva Satakam, (5) Kandarpa Vilasamu. (6) Krishnaleela Tarangini, (7) Vedanta Kausthubhamu and (8) Gita Bhaskara Prakasamu.

153. (119.) Akkiraju Umakanta Kavi. Umakanta Kavi Garu was a resident of Palnad. He was a great pandit in Sanskrit and Andhra languages. He was a lecturer in the Presidency College, Madras. Some of his theories were some what revolutionary. He was arguing that there was no Anuswara, in Telugu. He used to write his name Kantam without anuswara by using న and affixing త underneath. (Instead of కాంతం he used to write కాన్తము) He translated a novel, Tippu Sultan by Meadows Taylor, into Telugu. He published Palnati Vira-charitram, with a preface, much bigger than the poem itself. The preface contains very valuable information.

154. (120.) Janapati Pattabhirama Sastri. This Rama Sastri was the Editor, of a journal, Abhinava Saraswati. He wrote a book "Nagara Khandam". It is a book, on Swarnakaras or Viswa Karmas.

155. (121). Mudigonda Nagalinga Sastri. He was a resident of Morthota and belonged to Aradhya Sect of Saivaite brahmins. He was a great Pandit in Tarkam and

Vedanta Sastram. He is an author of "Kevaladvaita Padha Nishedam", Visishtadwaita Padha Nishedham and Vyasamata Taraharamu. He died about a quarter of a century ago.

156. (122.) Madabhushi Venkatacharyulu. This Venkatacharyulu originally belonged to Kistna District butGuntur was a part of Kistna, then. He died during the last decade of the 19th century, about the year 1892. He wasa great Pandit in Tarkam and Vyakaranamu. He is a great poet, in Sanskrit and Telugu. His intellect in the arts of Ashtavadhanam and Satavadhanam was unparalled. When Col. Olcott and Madame Blavatsky came to Guntur in 1882, he gave a performance, in their presence. They gave a Russian Poem in parts to be reconstructed and he did it, very correctly and they were amazed at it. In a court of law, this poet gave evidence, for a number of days. When the cross examining Vakil put him a question, once over, after two or three days, he told the Court that the same question was put to him and was answered by him on a particular date. The judge asked him if he could remember the whole of his deposition and he began to recite it corectly and the judge was amazed at it and it is said a reference was made to the High Court about his brilliance and this witness, exhibited his knowledge, before the judges also and he was publicly honoured. He was the author of a book "Ramavadhuti" and also several others,

157. (123.) Kasi Vyasachari Garu. This Vyasachari Garu is the only son of the Poet Laureate, Kasi Krishnamacharyulu garu. This poet was himself an Avadhana Sriomani. He was a great Pandit in Tarkam, Vedantam and Vyakaranamu. He was a very learned man and a poet, in

Telugu and Sanskrit. He was a Sanskrit Lecturer in the then, A.E. L. M. College. (now A. C. College), at Guntur.

158. (124) Narayanam Ramanujacharylu Garu. This Ramanujacharylu Garu belonged to Ullipalem in, Repalle, His fathar is Ramacharyulu. He is a pandit, in Telugu and also a poet. He was the author of "Sri Ramananda Lahiri, "Sri Sutra Kara Prapatti", "Muni Raja Stuti", "Suchandriya Natakamu," "Srinivasa Satakamll". "Kshirabdikumari Satakam," and several other books.

159. (125.) Sistla Sitarama Sastri Garu. This Sastri was a Sanskrit Pandit in the A.E.L.M. College, (now A.C. College) at Guntur and was a great pandit in Sanskrit and Telugu. He is also said to be a poet. He wrote a book, on Vastu Padhakalu. His son was Sisthtla Narasimha Sastri Garu. He was a great poet in Sanskrit. He wrote a commentary, "Vivasvat Prabha" to Sri Sankara's "Brahma Sutras". He wrote a book "Indira Parinayamu" in Telugu. He is a Mahomahopadhyaya.

160. (126.) Tarka Tirdha Vedanta Tirdha Vidwan Pandit Vedanta Jagannadhachari Garu. This Jagannadhachari Garu studied Vedantam and Tarkam. He is the author of a book, "Tatva Manjusha". He was a resident of Moparru. He was an "Asthanna Pandit", in Tirumalai Tirupati. He was conferred with the titles of "Vedanta Tirdha", "Tarka Tirdha" and "Sahitya Chakravarti".

161. (127.) Tripuraneni Ramaswami Chowdari Garu. Ramaswami Chowdari Garu was a pet student of Challapella Venkata Sastri Garu. He was a Barrister-at-Law and practised, at Tenali, He was also the Municipal Chairman. He was known to be a brahmin hater but he was highly spoken of, by his Guru, Venkata Kavi. It

appears to me that their opinion was due to his writings and particularly to the expression of his opinions in "Suta Puranam." He held serveral opinions, contrary to the opinions held, ordinarily, by his colleagues, His son Gopichand is also a good poet. He was working in the All India Radio, at Hyderabad when he was snatched away by God, in the prime of his youth.

162. (128.) Suryadevara Raghavayya Chowdari. This poet Chowdari Garu is a Kamma poet. He is a powerful writer. He made research and became the author of a book, relating to the history of Kamma Caste.

163. (129.) Vasi'reddi Venkata Subbayya Chowdari Garu. This Vankata Subbayya Garu is, also, a Kamma poet. He wrote the history of the Zemindar of Chintapalli, Vasireddi Venkatadri Naidu Garu.

164. (130) Kuruganti Sitaramayya Garu. He was a great literary person and a scholar in Telugu. He was a pleader, at Tenali. But he excelled in Telugu literature. Before he came to Tenali he was at the Telugu Library in Tanjore, making some research work. While there, he wrote the history of Tanjore Rajas. He was the author of "Navya Andhra Sahitya Vidhulu'', a book in 4 parts. He wrote about the Telugu literature and a large number of Telugu poets. He was, then, employed, in the Osmania College, at Hyderabad. In writing these four parts, he was very much helped by his son-in-law, Pillalamarri Venkata Hanumantha Rao Garu, a lecturer in the Hindu College, at Guntur in Telugu. HanumanthaRao Garu's wife and daughter of Sitaramayya Garu was also a poet and writer, in Telugu. Hanumantha Rao Garu lost his wife, very recently, in 1966.

165. (131) Nadimpalli Jagannadha Rao Garu, Jagannadha Rao Garu was a pleader, at Narasaraopet. This gentleman made a great research in Telugu and wrote a book "Andhra Maha Samrajyam". He was written on several topics, relating to the history and language of Telugu. He also wrote a novel "Sahasika".

166. (132) Divi Lakshmana Charlu Garu. He was a resident of Pedapulivarru. His father was Ayodhyacharlu Garu. His mother Lakshmamma Garu. He was a great grammarian. He was also a good poet.

167. (133) Vidwan Peddinti Naraismhacharlu Garu. He is a resident of Koritepadu, Guntur. He is the son of Perumallacharya Sroutulu. He was known as Sahitya Chakravarti, iu Sanskrit. He wrote "Rasikajananandа Banam". His poetry was very much apprciated, in Benares. He was a Sanskrit Pandit, in the National College at Masulipatam.

168. (134.) Challa Pitchayya Sastri Garu. He was a resident of Guntur. He translated, Jayadeva's Ashtapadulu into Telugu and he was honoured by a Title "Andhra Jaya Deva''. He also wrote 3 other books. His son Narayana Sastri is also a pandit.

(135) One Nuthalapati Narasimha Chowdari was a Sata Silpi and was attending Andhra conferences, during the first quarter of the 20th century. He is an expert Silpi but during the earlier days he was not taken very seriously. Later, he opened an Art Gallery at Guntur and wrote a book in Telugu on "Desiya Samrajyam" wherein he explained what is meant by Art and gave examples of real art. In the Kamma Conference held at Angaluru he

was honoured with a "Suvarna Ghantanvita Ganda Penderamu". Finally he opened a school of Arts, at Bezwada.

Amongst the Chatti family of Old Guntur, there were two or three pandits who wrote commentaries. (136.) Chatti Koneru Panditulu wrote a commentary to Sanskrit Bharatamu while (137) Chatti Janardana Chari Guru wrote a commentary to Bharatam and called "Janardana Bhattiyamu".

(138.) Another gentleman in the family is Chatti Narasimhacharyulu. He was a politician, Municipal Councillor, a powerful correspondent to dailies and weeklies, on important historical and archaeological subjects and a social worker, in Guntur. He was once prosecuted by the Government for disobeying an order under Sec. 144 Cr. P. Code when Guntur became aware of him as a Zamindar of Konda Jagarlamundi, in Guntur Taluk.

169. So far I have noted a number of reputed poets who lived during the 19th and 20th centuries. Several of them have passed away during this century. There are a large number of poets belonging to this century and I will try to mention the anmes of such of them as are known to me personally and also as have come to my knowledge, in some manner. I will now pass on to other fields of literature and mention some of the outstanding writers in those subjects.

Dramatic Literature.

170. Duriug the later half of the 19th century two well known Dramatic Companies, one a Parsee theatre,

managed by Baliwala and another Hindu Dramatic Company of Sitaram Joshi, from Dharwar, visited Guntur with their troupes. They enacted dramas in languages, other than the regional language. But the dresses which they wore, the sceenic arrangements they made, and the type of singing, with new instruments such as the harmonium and others, attracted people, very much and provoked the dramatic interest, in the ordinary people of the country. In Guntur District, several dramatic companies were started and poets began to write Dramas for enacting them in their companies. Later, poets began to write dramas for general public also.

171. (139). Kondubhotla Subramanya Sastri Garu. One Kondubhotla Subrahmanya Sastri, a telugu Pandit, in the local Sanskrit High School wrote a number of Telugu dramas, to be enacted, in the dramatic company of which he was the secretary, at Guntur. None of these dramas were published. Of them, Droupadi Vastrapaharanam was the best. This was about the last decade of the 19th century.

Even before this, in the 18th century, people in the country were enacting what were known as Vidhinatakamulu and Yakshaganamulu. Two such troupes of people became prominent in those days. One of such troupes was managed by one, Dhenuva, Konda Venkataswami of Dhenuva Konda, Ongole Taluq and another Tammavaram Venkata Swami of Tammavaram, of the same Taluq. These two people wrote dramas for tneir groupes to be enacted but those dramas are not availahle. But one peculiarity, in those troupes was that females used to enact female characters as in the present modern days.

172. (140) Vangipuram Krishnamacharyulu. This Krishnamacharyulu Garu was a lecturer in, A E L. M. College, in Mathamatics. He wrote a drama entitled "Jana-kajanandam". This book is also not available now and it was only intended for the use of a particular dramatic company, known as the Second Company in Guntur.

173. (141.) Nallacheruvu Rama Rao Garu. Rama Rao Garu was another person who was in charge of a dramatic troupe. He wrote a drama known as "Madana Vijayam' for his troupe, to be enacted. This poet was, otherwise, known as Kalyana Rama Rao. He was so called because he was reputed to be, an expert in singing, Kalayna Ragam.

174. (142.) Balijepalli Lakshmikantam Kavi, Garu. This Lakshmikantam Garu was a member of lst company otherwise known as the Senior Hindu Theatre. He was himself a very good actor and was the author of several dramas originally intended for his own company but as those dramas became very popular he also published them for the use of the geperal public. Such of them are "Satya Harischandra" and "Buddhimati Vilasam". He was also a cinema Actor and wrote several dramas for Cinema Companies. He was also a proprietor of a printing press, "Chandrika Press". He wrote some books during the freedom movement. There are several other people who have written some dramas and they are alive. Palle Purna Pragnacharlu Garu, Bhuvanagiri Vijiaramayya Garu and several others.

Novel Writers.

175. About the beginning of this century, novel writing has become common and several educated young

men have taken to writing novels. (143) Garikapati Setu-madhava Rao, a resident of Old Guntur started 'Subodhini Grandhamala" and began to publish novels written by people of this district and others. The first novel pudlished in this Grandhamala was Maitreyi written by. Another novel published was Sugunamani by himself (145) Palle Subba Rao of Guntur. These two novels were published, during the second decade, of this century. Still later, during the middle of the thrid decade, (146.) Barrister, Unnava Lakshmi Narayana Garu wrote a novel Malapalli in three parts while he was undergoing imprisonment in the freedom struggle. This book attracted the people, very much and contained some materials which were found objectionable, by a foreign Government, and so its circulation was stopped and the book prescribed. After independence, the book was republished and it is now very widely read. Ilindra Ranganaygkulu Garu and his daughter, Nori Narasimha Sastri Garu of Repalle, Kanupatri Varlarakshmamma Garu, and Utukuru Lakshmikantamma Garu and several others who are alive now have written novels which are widely read.

176. After the nationalist movement starated and Gandhin non-co-operation began, a new type of poetry was begun and it was called "Jatiya Kavitam". Balijepalli Lakshmi Kantam Garu wrote a book "Swarajya Radham". 147. Another poet Madhavapeddi Buchi. Sundararamayya wrote a poem about "Antar anivaru" (అంటరానివారు). He explained the phrase 'Antaranivaru" as no others but those that do not follow us. "అంటరాని వారంటె మరెవ్వరో కారు మన వెంటరానివారె". They are the untouchables. Muni Manikyam Narasimha Rao Garu, a

retired teacher is another poet of this category. He wrote a poem "పాతదెల్లనుమారుతోంరికొత్తదానికిచోట్టిచ్చితిరుతుంగ". When we hear this, we are reminded of 'Tennyson's lines, "The old order changeth yielding place to the new, God fulfils himself in many ways, lest one good custom should corrupt the world." By writing such poems, the tension created in the country was kept up and continued A pleader, Damaraju Pundarikashudu Garu also wrote several dramas in the same strain during the period and the best of his dramas is 'Panchali Parinayam.' Malapalli already referrde to also belongs to this period and is written, in the same strain.

177. By the middle of the 19th century, printing of books has become popular at Madras and old books in Telugu were begun to be printed. The proprietors of printing presses wanted telugu pandits and poets to help them in editing these books and, for that purpose, several poets and pandits went to Madras and one of such that went from Guntur was Nori Gurulinga.

(148.) Sastri Garu. He was a very learned pandit and a poet. One Peta Paramahmsa Bala Subrahmanya.

(149.) Brahma Swamulavaru, otherwise known as Koritepadu Swamulu Varu and others published what was known as "Bhasbardha Chandrika Patrika", at Guntur, from 1894. In this Patrika a commentary to Bhagavad Gita was published. As there was no competent press at Guntur then, the patrika was published, for some time, at Madras, in the American press, belonging to Selva Raya Mudaliar and laterly, in the Press, belonging to Baruru Thyagaraya Chetti.

178. News Paper writing is another literary art and there were very few people of Gnntur who were successful editors and writers. of News Papers or journals. In Guntur AryaVysya Paper was conducted by (150.) Sanagapalli Ramaswami Gupta but whether he was its. editor or not is not known. But (151) Kond a Venkatappaya Pantulu Garu edited the Kistna Patrika of Masulipatam in the beginning of this century, A little earlier than this there was another. paper. Krishna Vrittantini edited by (152.) Devaguptam Seschalapati Garu. The same paper later, became Desabhimani of Guntur. This paper was, in existence, at Guntur, during the life time of the editor. The paper was, for some time, a daily also, It was originally a weekly. Sometimes it was published twice a week or even. thrice in a week. (153) Challa Seshagiri Rao Garu also used to write its leaders very often. Challa Seshagiri Rao Garu was a very good writer and later he became the editor of the Andhra Patrika daily at Madras. During his life time, the paper Andhra Patrika was conducted by him very successfuly. After him his cousin. (154.) Challa Jaganadham Garu, also, a pleader, became its editor. There were two other gentleman of this District who were very powerful. writers and Editors of English papers, Date (155.) Kotamraju Punnayya. Garu and (156.) Kotamraju Rama Rao Garu. The former was the Editor of Karachi Times and the later worked at Lucknow. Both of them were. residents of Bapatla. (157) Palaparti Narasimham Garu was the editor of Dharmasadhani, another weekly. Kolavennu Ramakoteswara Rao Garu is the Editor of Triveni. Palaparti Ramamurti Garu was the Editor of Durbar. It has ceased to be published, long ago Zamili Nammalwar Garu has been publishing Guntur Patrika for

nearly 20 years, There are other weeklies now. Nilamraju Seshayya Garu of Bapatla is managing the Andhra Prabha, now and is its Editor. Connected with the news papers are the news paper correspondents in the District, taking good deal of interest in the affairs of the district and sending reports of some important, interesting and some times sensational matters, to be published, in the news papers. In the 2nd and 3rd decades of this century. there were some correspondents who were experienced in taking down short hand reports of lectures delivered, in Telugu language. One of such correspondents was one. (158.) Tangirala Satyanarayana of Masulipatam who was a correspondent of Hindu Paper, from Guntur. This gentleman used to send reports. to the Hindu, for publication. He subsequently entered as a correspondent, in the camp of the Prince of Wales, during his tour, in India. His merit in this art was recognised and he was later taken into the Political Department of the Central Government. Later on, his services were transferred to the Orissa Government and from there he retired as a Secretary to the Government of the concerned department. During the non-copperation movement, one Sub Inspector. (159) Of the same name in Guntur town, Tangirala Satyanraayana Garu, also, learnt shorthand in Telugu and was sending reports of Telugu speeches, during that period. The names of these two persons also deserve to de mentioned, in this connection. One other person's name also, may be mentioned, here and that is of (160)Vemuri Chalapati Rao Garu, He was a teacher in the High School at Guntur and he practiced Short hand in Telugu and was sending his reports to the Telugu papers. This Chalapati Rao Garu, later, became an employee in theTirumalai Devasthanam.

Two more persons, in the District, who are, now, alive need to be mentioned, in this connection and they are Kolavennu Rama Koteswara Rao Garu, of "Triveni" and Palaparti Ramamurti Garu of 'Durbar". Triveni is a dynamic journal published in English, and deals with matters of national and international importance, literary and cultural subjects. Durbar was published for some time and was supposed to be, a subsidised paper, of the British Government.

179 For the development of the regional languages, several associations have been started, from time to time and I will note such of them, here, with a short note, for information.

180. During the first quarter of this century Tallavajjala Siva Sankara Sastri Garu started Sahiti Samiti, at Tenali, with a view to improve and develope the Telugu language. His friends and colleagues wanted to introduce reforms, in literature and joined as members, of the Samiti, They started a journal "Sahiit", in 1920 while the Samiti itself was started, in 1918, The membres were, all anxious, to introduce reforms, in the method of writing books. For some time, in the beginning, it was feared that they would advocate abandoning the old style and old methods, in literature but Sastri Garu stood firm and, without changing the old path, he introduced new methods and controlled the advance and reconciled, both parties. The journal had a successful career, for 4 years but later the publication was discontinued. During its tenure of 4 years, very good and lively stories from life were written but literary articles were very few. The only literary articles written then, related to the use of

Vyavaharika Bhasha. This subject has already been referred to by me. The strong supporter, of this movement, was Gidugu Ramamurti Pantulu Garu. He wrote a book on Dravihian Philology. He is, no doubt, a very learned and well read person. His very critical reading of literature has given him a good way, to point out mistakes in others writings and he has taken a great advantage of those mistakes and supported his arguments. As against this method and to counteract its effect the Andhra sahitya Parishad was started and the rivalry between these two resulted in a stalemate, for some time. Later on, a new kind of literature, full of Sanskrit Samasams but with Telugu endings has come into existance. After this, several associations have been started with a view to improve, develope and support modern literature.

181 Akhila Sahitya Kalabhi Vardhani Andhra Samsta is one such association. It was started recently in 1953. The object of this association is to bring together, all the literary men, critics, poets, artists, songsters dramatists and to concert measures for the improvement of all the fine arts and develep the Andhra literature and the Culture. Andhra With a view to help the many sided activities of the Andhra Culture, this association intends to hold meetings every Saturday when reading from Various books, would be conducted or talks or lectures on various important subjects arranged and persons of merit are welcomed and honoured. The very much respected Kasi Krishnamacharulu Garu was its President. Attached to this institution is a Bala Vihar where youngsters are supposed to be helped in their activities. The objects of this association are very highly noble.

182. Prachaya Sahitya Vignana Samiti is another association of the same type and it is also started with the same object. This association was started, an year earlier, in 1952 and its President is Sri Upendra Sarma Garu, the Head of the Telugu Department, in the Hindu College and it is located in the College building, itself.

183. There is another association by name Jyothsna' Samithi, to improve and develop the fine arts. It was started in 1946.

184. There is another Vijnana Samithi, a cultural association and it is also located in the Hindu College.

185. One Mandapati Ramalingeswara Rao, an active actor in Dramas is managing another associaton and apperas to be actively managing the same and holding meetings, regularily.

186. I have so far mentioned about the poets, Pandits and learned men, in Guntur, to the best of my abillity up to the end of the 19th century or even to a little later date. Now I will make an attempt to note in seriatam the names of living poets of the district and note the books they have written, so far as my information goes. In doing so, I may give some information regarding the more important of the poets and I may be excused for this. I have arranged the names, in a list, in Alpaabetical order. In continuation of this, I have also appended a list of the present day vedic Scholars.

1. Bapatla Taluq.

1. Ambatipudi Peda Narasimha Sastri Garu, Yedubadu.
2. Annamraju Satyanarayana Rao Garu, Nandur.
3. Gadepalli Kukkuteswara Rao Garu, Pedanandipadu
4. K. V. Satyanarayanacharlu alias Satyam Garu, Alluru.
5. Mannava Giridhara Rao Garu, Mannava.
6. Nuti Seshagiri Rao Garu, Pedanandipadu.
7. Tummala Sitaramamurti Garu, Appikatla.
8. Vutukuri Lakshmikantamma Garu.

2. Guntur Taluk

1. Agastyaraju Lakshmi Venkata Chalapati Rao, Garu, Andhra Christian College.
2. Aka Rama Seshagiri Rao Garu, School, Perecherla.
3. Akkiraju Venkateswara Sarma Garu, Andhra Christian College. He is the author of Sringara Tarangini, Raghuvamsam and Bhava Vipanchi and others.
4. Amarendra. His full name is Chaturvedula Narasimha Sastri. He translated Gitanjali into Telugu. He also translated a Telugu Novel Kanchanamala into English. He translated Shakespeare's Macbeth into Telugu.
5. Annapareddi Vijia Bhaskara Reddi Garu, Editor, Jwala. Secreeary, Yuva Jana Sahiti Sabha.

6. Bhargava Vidya Deva Kulapati Garu, Hindu College. His name is P. V. L. V. Prasada Rao. He is an Avadhani and is a Doctor in Linguistics. He is an author of Rasavahiri, Siva Sahasri, Ambika Sahasri and others.
7. Bhuvanagiri Vijaya Ramayya Garu, Retd. Govt. Employee. He is aged 82 He is the author of the life of Bharavi and Kistnarjuniyam. His latest Drama Hidimbasura is prescribed as a text book for Vidwan.
8. Dasari Hanumanta Rao Garu, Lalapet.
9. Gurram Joshuva Guru, M P. He belongs to Vinukonda. He is an author of Dramas, Kavyams, Novels and Khanda Kavyams in all about 25 books. He is honoured as Kavita Visarada Kavita, Kokila Navayuga Kavi Chakravarti, Kavi Diggajam, Ubhaya Bhash Pravina and Mudhuri Srinadha. He was taken on an elephant around Bezwada, He was honoured, with day lights and Palanquin at Guntur. He was honoured by Maharajas of Jeypore and Venkatagiri, Raja of Challapalli, Vuyyur & Muktyala. His poem on Tikkana and Old Guntur is worth quoting.

ఘనుడైన సుకవి తిక్కన శైవమునందు గొనబుటుయేల లూగిన గృహంబు
నిజపితామహుని సన్నిధి భక్తిశ్రద్ధల నన్ని విద్యలు నేర్చుకొన్న యరుగు
మనుమసిద్ధ్యధిపు డంపిన తాటియాకు పైగుంబూశ్రుతము సల్పినట్టిచోటు
పాతగుంటూరు దేవత నల్లసానమ్మ పాదాల నిలువు పాలకరుడు
సుకృతులైనట్టి యేధరాసురులయింటి కుడ్యములలోన దలదాచు
కొనిరి నేఁడు
నల్లసానమ్మయుత్ఫుల్ల నయిన యుంగలి మొదిగియున్నది పాతగుంటూరు
మహిమ॥

10. Gurrapadiga Lakshmi Narasimha Vidya Sagar Garu.

11. H.R. Vaddempudi Garu, Ganapavaram,

12. Jamili Nammalwar Garu, Editor, Guntur Patrika. Born in Guntur in 1902. He is the Editor of Guntur Patrika from 1947. Also Editor of Vasavi. He edited what are known as Nammalwar Publications, 64 in number.

13 Jammalamadaka Madhavaraya Sarma Garu, Andhra Christian College, He is a resident of Kodi Tadiparru He was a lecturer in Sanskrit in A.C, College. He is author of Sri Mantra Sastram, Bhakti Tantram and Devi Katha. He translated Nava Rasa Gangadharam from Sanskrit and Andhra Prataparudriyam.

14. Jandhyala Mahati Sankar Garu.

15. Karuna Sri Jandhyala Papayya Sastri Garu. Andhra Christian College. Native of Amaravati. He studied Nataka Alankara and Sahityam. He is a poet both in Sanskrit and Telugu. He is an author of Udaya Sri, Karuna Sri and Vijia Sri. He translated many of Bhasa's Sanskrit Dramas.

16. Kasi Krishnamacharyulu Garu Agraharam. He was born at Masulipatam 1878. He is the Son of Narasimhacharlu gru. His mother is Pitchamamba. He originally belonged to Akki family. He was taken in adoption into Kasi family of Guntur. He studied-under Adharapurapu Srinivasachary Garu. He studied Natya Sastram under Gummaluri Sangameswara Sastri Garu and Mahisuru Bhimacharlu Garu. He acquired following titles. Mahamahopadhyaya, Vidya Varadhi Kalaprapurna and Avadhana Siromani.

He was the State Poet of Andhra Pradesh. N. B. He has since passed away.

17. Kondragutla Krishnayya Garu, Unguturu.

18. Manam Srinivasa Hanumanta Rao Garu.

19. Mandalapati Upendra Sarma, Garu, Hindu College. He is the head of the Oriental Dept. of the Hindu College, Guntur. He is an author of Kavi Tikkana, Ravindrudu, Sarojini and others.

20. Maremanda Srinivasa Rao Garu.

21. Maruturi Pandu Ranga Rao Garu, Vatti Cherukur.

22. Minnekantai Gurunadha Sarma Garu, Devi Bhagavatam

23. Mudikonda Siva Prasad Garu, Tadikonda.

24. Murari Muppala Radha Krishna Murthi Garu. Guntur.

25. Palaparti Ramamurti Garu, Editor Durbar.

26. Pillalamarri Venkata Hanumantha Rao Garu, Hindu College. Lecturer in Telugu, in Hindu College. Author of Several books. Madhu Kanumalu, Chitra, Velugu Nadulu. Sahitya Samalochanamu, Sahitya Sampada etc.

27. Pothavarapu Lakshmi Narasimha sastry Garu, Guntur.

28. Pothavarapu Purushothama Rao Garu, Hindu High School.

29. Rajanala Rama Subbayya Garu,

30. Susurla Kumara Swami Garu.

31. Vadrevu Subba Rao Garu.

32. Vavilala Somayajulu Garu. Telugu Lecturer in Hindu College. He translated Kamayani from Hindi and also some Shakespeare's Dramas. He has also written a drama Nayakuralu.

33. Palle Purna Prajnacharyulu Garu. He is the son of Jagannadhachari Garu. His mother is Kameswaramma Garu. He studied Tarkam under Vemuri Ramabrahmam Sastri Garu, Vedantam, under his father in law Kasi Krishnamacharyulu Garu. He preforms Ashtavadhanam and Satavadhanam. He has written several poems and dramas, His books are, Sri Rama Kalyanam, Andhra Kadambari, Kavya Lokamu, Sata Lakshani, Raghavendra Vijiamu and others. He was a Pandit in the Hindu College Guntur but since retired.

34. Balantrapu Ramachandra Rao Garu.

35. Mantripragada Sambasiva Rao Garu.

36. Komanduru Krishnam charyulu Garu. This Acharyulu varu was a Lecturer A C. College and was the author of Andhra Harsha charitramu, Hansa Sandesamu, Kusumanjali and others He is since deceased.

3. NARASARAOPET TALUK

1. Akkiraju Chandramowli Garu, Guttikonda. He was a great poet and Pandit. He obtained a title Kaviraja Hamsa at a Sadas at Tirupati and also Kavita Kalanidhi at Andhra Saraswati Parishad. He is an author of Swayam Prakasa Prabandham and Vasudeva Satakam.

2. Akkiraju Mrutyunjaya Rao Garu, Guttikonda. Novel, Kalpavalli.

3. Akkiraju Nityananda Sastri Garu, An author of Kusalava Natakam, Bhishma Charitra and Palnati Prasasti.

4. B. Elia Garu.

5. Bhagavatula Venkata Appa Rao Garu.

6. Jashti Venkata Narasayya Garu, Chilakaluripet.

7. Illinda Ranganayakulu Garu, Principal of College.

8 Kondaviti Venkata Kavi Garu, Vipparla

9. Kopparaju Venkata Ratna Kavi Garu, Kopparam.

10. Kundurti Anjaneyulu Garu, Kotavaripalem.

11. Pakkerlapati Vasudeva Sastri Garu, Guttikonda

12. Potaraju Sita Rama Anjaneya Prasad Garu, Yelchur

13. Ravipati Lakshmi Garu, Retd. Head Clerk. Ravipati Lakshminarayana Garu was a clerk in one of the Civil Courts in Guntur. He was the author of a book Palnati Charitra, and he has given a good deal of details about its history. He is the author books. 1. Nirvachana Bharata Garbha Ramayanamu This book was prescribed as a text book for Vidwan. He has also written a number of slokams.

14. Sri Ranga Babu Garu Kammavaripalem.

15. Varanasi Venkateswarlu Garu, College.

16. Vavilakolanu Koti Narasimha Garu, Chilakaluripet.

17. Kolavennu Ramakoteswara Rao, Editor Triveni.

4. Ongole Taluk

1. Dhara Ramanadha Sastri Garu, College.
2. Tegurta Mohun Prasad Garu, Pavuluru.
3. Vavilla Venkateswara Sastri Garu.
4. Tallavajjhula Siva Sankara Sastri Garu. He knows in all 9 lan guages. Telugu, English, Sanskrit, Prakrit, Pali, Hindu, Bengali, Canarese and Latin He is an author of Hridayeswari, Avedana & Padyantikalu.

5. Palnad Taluk

1. Burugupalli Purushotham Garu, Rentala. Satakam.
2. Chirumamilla Subbayya Garu, Dharmavaram, Satakams
3. Buggarajau Narasayya Garu, Gurazala, Bhagavata Kandardha Sisamulu.
4. Gaja Lakshmipati Garu, Sannigandla, Bhakta Chinta-mani.
5. Ghatam Kantayya Garu, Daida. 1. Ghatakanta-padesamu and 2, Rukmini Parinayam.
6. Goli Kamalanabha Garu, Dachepalli. Ambareesho pakhyanamu.
7. Konda Bhuvana Sankaracharyulu, Viswbrahmin, Vemavaram. 1. Satakamas and 2. Vira Brahma Yogi Natakamu.
8. Kondayya Garu. Dwipada Palnati Veeracharitra.
9. Mallana Garu, do. do,
10. Yetukuri Narasayya Garu, High School, Gurazala Maguva Panchala.

11. Patibandla Gurumoorthi Garu, Macherla. Rishya Sringopakhyanamu.
12. Prabhulingachari Garu, Viswabrahmin, Takkellapadu Two Natakams and a Stakamu.
13. Suraparaju Venkataramanayy Garu, Macherla. Tarasa-sankam.
14. Tangeda Lakshmiknta Kavi Garu, Morjampadu. 1. Jagan Mohini Natakam 2. Samudra Madhanamu.
15. Tangeda Narasimha Rao, Morjampad. Dikshita Stuti.
16. Tangeda Ramakrishnayya, Morjampadu Gowri Pari-nayamu.
17. Tirunagari Venkata Narasa Suri Garu, Ganapavaram Ramadeva Satakamu.
18. Varikonda Lakshmi Naraimha Rao Garu, Bhatraju, Nagulavaram. Two Satakamulu.
19. Varnasi Laksminarayana Garu, Pillutla.
20. Vidya Sankara Akkiraju Uma Kantam, Guttikonda. Garu.

I am indebted to late Vavilla Venkatewara Sastri Garu for the names of the above poets, who are now not alive and their works and of the following poets and their works who are now alive. Sri Sastri Garu who was a Bhashoddaraka and Editor, Federated India and Trillinga Journals made a rapid Survey of Telugu Literature and the same was published in the Hindu of 25-10-1953, and the same was reprinted in a book form on 16-11-1953, and the same gentleman sent me a copy of that book wherefrom the above names of poets and their works are extracted. These names are also to be found in Palnati Charita by Ravipati

Lakshminarayana Garu. Poets of Palnadu (alive now).

1. D. John Garu } Brothers. Rentachintala Commentary Appakaviyamu
2. D. Moses Garu } Veldurthi Harsha. Charitramu

Lecturer A. C. College.

3. Kanneganti Lingachari Garu. } Takkellapadu-Nelalola Satakamu

4. Kanneganti Virabhadrachari Garu. } Takkellepadu-Parvati Parniyamu. They are known as Twin brother-poets Nava Bharatamu (story of Kuchela)

5. Kurapati Kotamraju Garu, Satakam.

6. Pinnali Narasimha Kavi Garu, Gurajala - Saindhava Prabhava, Natakamu. Poet of Gadwala Samsthanam. Kaliyuga Natakamu.

7. Pokuri Kasipati Garu, Bodilavidu - Sarangadhara, Nirvachana Harischandra.

8. Rentala Venkata Sitaramayya Garu, Rentala. Translated Sri Sankara's Soundarya Lahiri into Verse.

9. Sanampudi Varadayya Garu, Janampadu - Satakam.

10. Sarikonda Ramachandra Raju, Paluvoyi, Satakam.

11. Sitiraju Ramachandrayya Garu, Veldurti - Satyanarayana Vratam in Verse.

12. Sri Swami Kesava Tirdha Garu, Piduguralla. Editor of "Rama Rajyam." He translated Tulasi Ramayanam into Telugu. He translated Ramatirdha's Sampurna Vedanta Saraswatam in 8 volumes from English.

13. Tangeda Narayana Rao Garu, Varudhini Natakamu.

14. Vedantam Seshachari Garu, Magha Puranamu, Two Satakams.

15. Chinnam Hanumayya Garu of Kothapalem, hamlet of Akurajupalle, Palnad Taluk. He has written about 20 books but the most appreciatsd of his works is "Sandhya Sri" for wich the Andhra Poet Laureate late Sripada Krishnamurti Sastri Garu conferred the following titles on him; Kavi Kokila, Kavita Visarada, Madhura Kavi and Kavits Sekhara. His son Punna Rao is elso a promising poet.

6. Repalle

1. Chivukula Sitarama Sastri Garu, Vemur.
2. Ghatti Lakshmi Narasimha Sastri Garu, Kolluru.
3. Janaswami Sitarama Rao Garu, Kolluru
4. Kuchibhotla Prabhakara Sastri Garu, Kolluru.
5. Nori Narasimha Sastri Garu, Repalle. He is an Advocate. He wrote several novels and chief of then are Rudrama Devi, Narayana Bhattu and Malla Reddi.
6. Tadepalli Yagna Mahalakshmi, Repalle.

7. Sattenapalle Taluq

1. Babbelapati Kameswara Rao Garu.
2. Mahavadi Venkataratnam Garu, Sattenapalle
3. Mudigonda Venkatarama Sastri Garu, Chavata Papayapalem.
4. Mudigonda Virabhadramurti Garu

5. Sani Kommu Krishna Reddi Garu, Peda Makkena.

6. S.V. Madhava Rao Garu, Sankrantipadu

8. Tenali Taluq

1. Juluri Hanumantha Rao Garu, Mulpur
2. Kondamudi Venkata Krishna Narasimha Rao Garu, Kondamudi
3. Tumala Sitaramamurti Garu, Appikatla. He is author of Rashtrangam, Atmarpanamu, Dharma Jyoti, Pariga Panta, Sabala and Bapji Atma Kadha.
4. Uppala Satyanarayanamurti Garu. Tenali School Jai Hind News Paper.
5. Kambhampati Ramamurti Sastri Garu. He originally belonged to Lolla family of Kolluru. He was adopted into Kambhampati famly of Tiruvur. He was Principal of the Sanskrit High School Tenali. Later he became the Asthana Pandit in the Gayatri Peetam at Masulipatam.

9. Vinukonda Taluq

1. Dipala Pitchayya Sastri Garu, Bommarajupalli. He is a great critic and an author of Chatupadya Ratnakaram
2. G.Joseph Gokanakonda.
3. Kancherla Panduranga Sarma, Vinukonda. Ninth in descent from Ramadas of Bhadrachalam.

Vedic Scholaars

1. Annadanam Anneswara Somayajulu Garu, Arundelpet. Lives by Pourohitam.
2. Bethanabhotla Sri Hari Avadhanulu Garu, Brodiepet. Sundry shop.
3. Choppalli Suryanarayana Avadhanulu Garu, Arundelpet.
4. Dendukuri Agnihotra Somayajulu Garu, Residing at Bezwada
5. Dendukuri Somyajulu Garu I. Residing at Bezwada
6. Dendukuri Somayajulu Garu II- Residing at Morrispet, Tenali

(4–6: Ghanapatis.)

4, 5 and 6 are sons of Dendukuri Somayajulu Garu (now deceased) of Guntur.

7. Durbhakula Surayanarayana Avadhanlu Garu, Brodiepet. Studied Smartham also and living by Pourohitam.
8. Kalavakalanu Krishnamurti Avadhanlu Garu, F.A.

Passed Visarada in Hindi. Ananda Tirtha Agraharam.

9. Lanka Peravadhanlu Garu, Kramantam, Arundelpet.
10. Suryanarayana Avadhanlu Garu, Tenali.
11. Vishnubhotla Bhima Sankara Somayajulu Garu and his three sons of whom one is a Ghanapati.
12. Vishnubhotla Rama Krishna Somayajulu Garu, Tenali. glearn that

Scholars who know Vedam with meaning

1 Dendukuri Subrahamanya Chainlu Garu.
2 Kuppa Lakshmana Avadhanlu Garu.
3 Ponugupati Narasimha Sastri Garu.
4 Saunidhanam Lakshminarayana Avadhanlu Garu.

Other Ghanapatilu.

1 Denduknri Hanumat Ghanapati Garu.
2 Dendukuri Venkatappa Yagna Narayana Somayajulu Garu.
3 Dendukuri Venkata Subrahmanya Chainlu Garu.
4 Janaswami Sri Rama Ghanapati Garu.
5 Kunapala Lakshmi Narasimha Ghanapati Garu.
6 Pisapati Venkata Rama Avadhanlu Garu.
7 Vishnubhotla Audinarayana Garu.
8 Vishnubhotla Audinarayana Somayajulu Garu.
9 Vishnubhotla Narasimha Ghanapati Garu.
10 Vishnubhotla Satyanarayana Ghanapati Garu.
11 Vishnubhotla Sri Rammurti Ghanapati Garu.

Kramanta Adhyapakulu

1 Addepalli Subrahmanya Avadhanlu.
2 Annadanam China Lakshmi Narayana Avadhanlu Garu.
3 Annadanam Subbavadhanlu Garu.
4 Annadanam Subrahmanya Avadhnnlu Garu.
5 Annadanam Venkataramavadhanlu Garu.
6 Gollapudi Madhusudhana Avadhanlu Garu.

7 Gollapudi Purna Kutumba Avadhanlu Garu.
8 Kalavakolanu Sivaramakrishnavadhanlu Garu.
9 Kasavajjala Bhaskara Avadhanlu Garu.
10 Kassvajjala Parabrahma Avadhanlu Garu.
11 Kasavajjala Viswanadha Avadhanlu Garu.
12 Kunapa Yagnanarayana Avadhanlu Garu.
13 Kuppa Chalapathi Avadhanlu Garu.
14 Lanka Chandrasekhara Avadhanlu Garu
15 Lanka Markandeya Avadhanlu Garu.
16 Lanka Narasimha Avadhanlu Garu.
17 Lanka Peri Avadhanlu Garu.
18 Lanka Sadasiva Avadhanlu Garu.
19 Lanka Venkata Subba Avadhanln Garu.
20 Marti Rajeswara Avadhanlu Garu.
21 Mudigonda Venkatappa Avadhadlu Garu.
22 Palaparti Subba Avadhanlu Garu.
23 Palaparti Venkatappa Avadhanlu Garu.
24 Pasumarti Sitarama Avadhanlu Garu.
25 Piratla Venkatarama Avadhanlu Garu.
26 Pisupati Sri Ramamurthi Avadhanlu Garu.
27 Podile Satyanarayana Avadhanlu Garu.
28 Podile Viswanadha Avadhanlu Garu.
29 Ponnapalli Lakshmipati Avadhanlu Garu.
30 Ponugupati Satyanarayana Avadhanlu Garu.

31 Sagi Lakshmi Narasa Avadhanlu Garu.
32 Sannidhanam Suryanarayana Avadhanlu Garu.
33 Sriramula Jaya Rama Sarma Avadhanlu Garu.
34 Susurla Lakshmi Narayana Avadhanlu Garu.
35 Vajjhala Venkateswara Avadhanlu Garu.
36 Vishnubhotla Krishnamurti Avadhanlu Garu.
37 Vishnubhotla Padmanabha Avadhanlu Garu.
38 Vyakaranam Krishnamurthi Avadhanlu Garu.
39 Vyakaranam Lakshmikantam Avadhanlu Garu.